

MAY, 1959

THE NEW Christian Advocate

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FROM LOUNGE

MAY 4 '59

Special Report

Studies on Ritual Revisions Make Progress

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1784 - 1959

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NEWSLETTER

PROTESTANT CHURCHES IN 53 NATIONS will hear a Pentecost or Whitsunday message from the five presidents of the World Council of Churches May 17 emphasizing the occasion as a Festival of the Holy Spirit and the Festival of the Church. Methodist Bishop Barbieri is one of the WCC presidents.

LOYALTY CONFLICTS are given by Dr. James T. Cleland, dean of chapel at Methodist-related Duke University, as a reason for feeling that protestantism ought to "think seriously" about an unmarried clergy. He says such a practice would eliminate the conflict of a "major loyalty" to the church with "minor loyalties."

CENSORSHIP OF RELIGIOUS PUBLICATIONS was vigorously opposed in a resolution adopted at the recent annual meeting of the Associated Church Press. Representing 156 church publications in the U.S. and Canada, the ACP expressed concern over a tendency of government agencies to prevent the free flow of information between the churches in this country and other nations. [See Unity Not Easily Achieved, page 101.]

TIBETAN REVOLT IS EVIDENCE OF RED CHINA'S determination to oppose religious faith as such, say religious observers and editorial writers. They contend it underscores the fact that Buddhism, along with Christianity and Islam, has long been a target of attack in the Chinese Communist scheme. The U.S. State Department describes Peiping's crackdown on Tibet as a "barbarous intervention" aimed at depriving the people of their religious as well as political autonomy.

(More church news on page 100)



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On the Record

The Leadership We Need

Listen, and you will hear from all corners of the Methodist map one desperate plea—"Give us leadership!"

Bishops, district superintendents and pastors are asking for it, and so are Methodist Men, the Woman's Society, and Methodist Youth.

Everywhere we need leadership, far beyond the excellent leadership we already have—leaders for churches large and small, missionary leaders, theological leaders, evangelistic leaders, leaders in higher education and philanthropic institutions, leaders for the inner city and the rural urban fringes, and the open country, leaders in the local church and in the ecumenical church. And if those who are fashioning a four-year emphasis for 1960-64 want a universally popular, because a uniformly needed idea, they will choose "Leadership."

And why not?

Take the city church, for example, ringed about with problems. Consider what the creative, courageous, confident leader is doing as a minister there, and how few of him can be found. The Department of City Work, Division of National Missions, says of him: He must understand the social and economic forces that draw and keep people in the city; he must be adept at making inter-personal relationships a part of the redemptive

MAY, 1959

THE NEW Christian Advocate

Christian Advocate est. 1836 . . . The Pastor est. 1937

FOR PASTORS AND CHURCH LEADERS



John Wesley
Founder of
Methodism
1703-1791

"The Methodists alone do not insist on your holding this or that opinion; but they think and let think. Neither do they impose any particular mode of worship. . . . I do not know any other religious society, either ancient or modern, wherein such liberty of conscience . . . has been allowed, since the age of the Apostles. Here is our glorying; and a glorying peculiar to us."

VOLUME III No. 5

MAY, 1959

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experience; he must have the patience and persistence required when tangible results do not become immediately apparent; he must recognize that cumulative results usually come from a long pastorate.

Now go to any other area of the Church's life and work, and you will see the dimensions of the leadership we need. A four-year emphasis on leadership would not solve all our problems, but it would go far.

It would put new life into the local church, work-horse of Methodism. A serious effort to develop leadership would accomplish worlds more than a "hands off" era, so that congregations could pay their bills and house the new members gathered in.

It would build all the new churches that the population bulge demands.

It would raise all the money we need so badly for work on all levels. (In 1958, we were only 38th among 44 largest American churches in per capita giving.)

It would provide our lay activities with new frontiers and new incentives to pioneer out there. It would prepare our women for a larger share in the life and work of the Church. It would start youth movements.

It would build up the church school, spiritually as well as statistically. It would get the Bible understood and used, turning Bible lovers into Bible users.

It would fill the churches on Sundays—not merely with people, but with the glory of God.

It would take loads off the backs and hearts of over-worked pastors, and set them about their real jobs of being good ministers of Jesus Christ.

Leadership would recruit candi-

NEW CHRISTIAN ADVOCATE

dates for the ministry, in all its phases, and fill the seminaries.

It would sell religious books and papers, as in the days of the circuit-riders with their bulging saddle-bags.

It would set up counseling centers, and at the same time make them less necessary for church people with a will to work and few frustrations.

It would fill the staffs of church-sponsored hospitals and the faculties of church-related colleges.

It would put the churches in places of prophetic leadership where national and international problems are being confronted, and at the times when decisions are being made.

It would focus the minds of Methodists on our distinctive beliefs and our special contribution to Christianity through experience.

Suppose, then, that we should decide to have a four-year stress on leadership. Suppose that all our committees and commissions, boards and councils, all our regions and sections at home and abroad, should drop give-me rivalries and offer use-me resources. Suppose that we stopped analyzing and criticizing each other (and even ourselves) and set about the business of determining leadership goals and the means of reaching them. Suppose that we outlined, not new paragraphs of legislation for our *Doctrines and Discipline*, but new means of training, for all levels and all agencies of the Church, the leaders we must have. Our Church might actually become a Protestant laboratory in church leadership.

Otto Wall

MAY, 1959

*An exciting firsthand
report of new activities and
adventures in evangelism
and Christian unity*

New Patterns for Christian Action

by Samuel J. Wylie

A REPORT of what some ordinary Christians, Protestant and Catholic, are doing to express their unity in Christ. Mr. Wylie relates the exciting European development to the American scene with particular reference to Parishfield and the Faith and Life Centers.

Paper \$1.50



GREENWICH,
CONNECTICUT

In co-operation with the General Commission on Worship, we are able to bring you high lights on a three-year study of possible revisions to the Book of Worship. The Commission reports officially to the church in 1960.—EDITORS.

Studies on Ritual Revisions Make Progress

REVISION of Methodist worship forms is expected to get major consideration when the General Conference meets next year in Denver. Intensive studies have been in progress for three years by the General Commission on Worship, and plans for its report are being shaped up in final meetings this year, under chairmanship of Bishop Edwin E. Voigt of Aberdeen, S.D.

When the Commission was established on a permanent basis by the General Conference of 1956, it was given the task of revising the present Book of Worship. It has also acquired the task of looking into the need for a new edition of the hymnal. But it has built on work done by the Commission authorized for two previous quadrenniums under the chairmanship of Bishop Ivan Lee Holt, now retired.

Why was the Commission directed to make its study and revisions? What parts of the ritual are involved? What changes are being considered? When would

they become effective? Progress reports on work of the Commission reveal tentative answers to some of these questions.

Based on current thinking of Commission members, proposals and timing would run something like this:

1960—presentation by the Commission of proposed revisions for the Ritual and Orders of Worship, and memorials recommending further study.

1960-1964 quadrennium—period for study and experimentation with revised forms.

1960-1968—period for revising the Hymnal.

1964—General Conference reports on final revisions of the Book of Worship.

1968—goal year for publication of new Ritual and Orders and a new edition of the Hymnal.

Work of the Commission during the current quadrennium has centered on four projects: Revision of the Ritual; revision of the Book of Worship; preparation of a new manual and other aids;

and exploration of the need for a new Hymnal.

THE RITUAL

Major attention has been given to study of Orders of the Sacraments of Holy Communion and Baptism and the other basic ritual of the church, including Reception of Members, Marriage, and Burial of the Dead. Since revision of these and of the Book of Worship involves church history, theology, and liturgics, representatives from the faculties of the 10 Methodist schools of theology were invited to work with regular members of the Commission in an advisory capacity. Through their help has been enlisted for research among faculty members and seminar students in studying patterns of worship, lectionary, and the ritual.

Due account has been taken of the evangelical Protestant emphasis upon scriptural integrity of belief, forms of worship, and church life. "Revision of forms for the Holy Communion ritual recognizes the dual Methodist heritage of liturgical and free worship, and the proposed forms retain our tradition for variety of worship in the church in the United States," one spokesman explains.

The Commission expects to retain essentially unchanged the two existing forms of the Holy Communion ritual which have come down through historic Methodism and which differ somewhat in content and sequence.

The second form, however, will be expanded into a complete service or order of worship.

A third order termed an "ecumenical" service of Holy Communion is being considered. While preserving the personal commitment emphasis of Methodism, it would meet the practical demand of some pastors for a service that would keep pace with liturgical development taking place in the Presbyterian Churches of Scotland and the United States, the United Church of Canada, the Church of South India, and Protestant Episcopal Church, and the United and American Lutheran Churches.

A member of the sub-committee on ritual points out that "such practical concern looks primarily toward providing a service which puts us in touch with the entire community of faith as we worship our common Lord and Savior."

BAPTISM

Wrestling with the Baptism ritual, the Commission has had to come to grips with a whole series of questions having practical implications that engage the attention of the theologians. One problem is the relationship of regeneration to infant Baptism. Is Baptism only a sign that children have a place in the Church? Is it a mere service of dedication? Or is Baptism a sacrament? If it is (and is a means of grace) is our ritual true to the Protestant faith in conscious acceptance of

the Gospel by the person baptized?

The Commission has sought to preserve the sacramental nature of infant Baptism by seeing the child as being brought into a new environment, which is really the Church of Christ. "Baptism is vastly more than a mere christening service," says one member. "We need to purge the conduct of the sacrament of Baptism of the sentimental and humanistic elements which too often characterize it."

Revisions of the ritual for Baptism and for Reception of New Members or Confirmation are being worked on together. Though they are separate and distinct offices, it is the feeling of the Commission, one spokesman indicates, that they should reflect stages or steps in the total process of Christian growth in grace. Thus, Baptism begins a process that culminates in church membership.

Consideration is being given to changing the service of Reception of New Members to "An Order for the Confirmation and Reception of New Members." Reasoning is that vows taken by parents on behalf of a child being baptized need not be reaffirmed later, by the parents, as in the present order. What the child does is to confirm the vows taken for him at Baptism.

This is a deliberate, conscious step he needs to take of his own volition as he assumes the responsibility of church membership. The Commission has found the

present multiple forms of the Order for Reception confusing to both ministers and laymen. Therefore, in the interest of simplicity and of conserving time in morning worship, a single order is being proposed for both children and adults.

The revised ritual for confirmation is expected to answer criticism of ecumenical-minded pastors who say the present form calls for parochial vows. The new proposal will serve a dual function: first, confirmation of the candidate's membership in the Universal Church; and second, recognition of his membership in The Methodist Church.

THE BOOK OF WORSHIP

A questionnaire circulated to churches revealed to the Commission a wide use of the present Book of Worship, but also an almost universal desire for some kind of revision. (See *Essential Elements of Worship*, by Amos A. Thornburg, April, p. 57.) Answers indicated the book is now being used primarily by ministers as a source book in preparing orders of worship. The Commission concluded that a rather drastic revision of the book would be necessary to make it more suitable for both public and private worship. Plans are to reduce its size, simplify its organization, and clarify its purpose.

Some of the aids to personal and family devotions may be eliminated, including materials under the headings, "Scripture for Reading and Meditation" and

274. A Commission on Worship may be constituted by the Quarterly Conference, as provided in §§ 144, 219, composed of not fewer than three persons, and as many more as the Quarterly Conference may determine. In addition the pastor and the church lay leader shall be ex officio members. . . .

"Daily Readings and Prayers for a Month." As many as 9 of the present 17 orders of worship for occasional use may be deleted. The Ritual possibly will include only those rites and offices commonly used by the congregation. A sharp reduction in the number of the "Orders of Worship for General Use" is contemplated.

The revised edition of the Book of Worship, as envisioned at present, would include:

A Calendar of Christian Year and Lectionaries.

Orders of Public Worship, including orders for general use and for festival observances all based on one common pattern.

The Ritual.

Aids to Public Worship, arranged according to the Christian Year and by subject.

All sections would be organized under a numbering system of indexing so that any of them might be easily found by members of a congregation.

THE HYMNAL

One project of the Commission has been a study to determine the need for a new edition of *The Methodist Hymnal*. A spot

survey has been made by members of the Commission.

On the strength of its findings, the Commission is preparing to recommend to the next General Conference (1960) no immediate revision, but an eight-year study and preparation for a new edition of the Hymnal.

The Commission hopes to complete by 1960 a manual on the conduct of worship which has been in preparation. It will be designed to aid pastors in both the meaning and conduct of public worship.

The Discipline does not yet define organization and duties of the commission on worship in the local church. In response to requests for information on this subject, the General Commission has produced a leaflet on *The Commission on Worship in the Methodist Church*. A plan of organization for all local churches will be offered in 1960. Meanwhile, some Annual Conferences are working out their own plans to help local churches organize commissions.

Suggestions for revision of forms and orders of worship are now being referred to the Commission, and it can initiate proposals of its own. It will take its recommendations to the General Conference in the form of memorials. Such memorials will then be referred to the standing legislative Committee on Ritual and Orders of Worship, and they will be treated according to the regular legislative procedures of the General Conference.

How We Communicate The Christian Message

By PAUL TILLICH

Our task is to move beyond the spiritual security that refuses to reveal the right questions.

COMMUNICATING our own Christian message is what we all try to do as theologians, ministers, teachers and parents. Our concern is this: How can we find the proper language for communicating this message? What is that language? Do we have to change the traditional theological language in order to be able to communicate in today's world?

There are varied meanings of the word "communication." There is, of course, the very external and generally known meaning when

the word is applied to passing on information, entertainment, and advertising (including, of course, propaganda).

The Christian message can be communicated on these same levels. The teachings of Jesus or the Church can be advertised like a new brand of toothpaste. But I am not concerned with such meanings of communicating the Gospel.

Real communication has to do with participating or, better, making others participate, in the reality and meaning of something given—the Christian message.

This participation can have the character of genuine rejection or genuine acceptance. There are non-genuine forms of acceptance and rejection, but in such cases, communication in the deeper sense is impossible. Obviously those who

Professor Tillich's article is based on a lecture presented to the Institute for Ecumenical Studies, Evanston, Ill.

accept or reject in a non-genuine way cannot become objects of communication in terms of participation. Therefore, every true communication of the Christian message must break through the non-genuine rejection or acceptance.

Let me put it this way: the question of communication in this respect is to overcome three impediments. The first is that of *remoteness*. We probably never come into a situation of rejecting an African tribal religion genuinely, simply because of cultural and geographical remoteness. Even closer at hand, very few of us who have grown up in a Protestant surrounding will ever come to a point where we reject Roman Catholicism genuinely because Roman Catholicism has never come into the gravitational field of our spiritual lives.

A second reason for non-genuine rejection of Christianity today is based on an enormity of *ignorance*. When you ask me who is responsible for this sad situation, I must answer that I feel the churches are largely responsible because they have offered a picture of Christianity mixed with a large amount of superstition, domineering moralistic elements and, in particular, doctrinal fanatic elements. If this picture is given to those outside, then they reject non-genuinely—yes, they can hardly help but reject.

But those who reject are responsible personally too, because they look

at everything in the world *merely on the surface*, ignoring the reality which prevades all human history and every human life including their own. Even if they know all the informative elements of Christianity, they will non-genuinely reject it in this very attitude towards the world. The message has never reached them existentially.

The question of communication, therefore, is to overcome the three impediments of which I made mention—remoteness, ignorance, and lack of existential participation. The latter is decisive. If you ask me for a method of breaking through the barriers of non-genuine rejection, then I must say there is no method or logical advice which can be given. Every experience in one's life can have the effect of opening up the human mind so that it is ready for existential participation.

And I would add that if this hap-



pens through an evangelistic experience, then I am the last to say that such an evangelistic experience has no value. But if the evangelistic break-through is only an emotional one and not an existential one, then it will remain merely transitory in character. Emotion accompanies everything which we experience, but existential participation is much more.

Now if this is the case, we can say that in order to communicate the Gospel we must show its existential significance—that means, its significance for the center of our human personal life. How can we show this? We can show that the Christian message is an answer to the questions implied in the very existence of man. This is the general answer.

We need both a negative and positive approach.

What I mean by the negative approach is the removal of all those wrong connotations from the symbols of the Christian message which make genuine acceptance impossible. This means that we must make these symbols understandable as symbols.

Bultmann's word "demythologization" I would like to replace by "deliteralization," which I believe is more adequate. It means fighting against the great fallacy that symbol and myth are parts of the same world in which we move daily in time and space.

The first thing which the com-

munication of the Gospel demands is to show that symbols are symbols and not stories which could be reported by a photographer and reporter.

But this is only one part of it. In some cases, we have to do the very opposite of demythologizing—namely, elevate concepts again into their cosmic and symbolic position. I could call this symbolization—that means, making it understandable that they are symbols and nothing else.

I WOULD like to give two examples. The first is the concept of sin. This word which once was connected with a whole set of symbols and myths has fallen down to a moralistic interpretation. It has fallen down into an attitude in which sin is no longer "sin" but "sins"—plural not singular. There are catalogues and lists of such sins taught to us from early years, and we are judged according to our behavior in regard to these catalogues.

This is a distortion of the biblical meaning of sin—a demythologizing which goes on even in orthodox theological groups who have thus removed and destroyed the great vision of the Bible. In the Bible "sin" is used in most cases in the singular, and is seen in symbols and myths of greatness and inner power as the separation and estrangement of everything human from the original unity of the

divine power and everything which follows such estrangement.

If you read the first three chapters of Romans, for instance, you have the doctrine of sin which is infinitely separated from the petty concept of sins which is going on in many Protestant groups. The churches, by demythologizing the concept of sin, have moralized this concept.

Another example is the Church. The Church in many religious groups has become a social club and has lost its mythological or symbolic character as the Assembly of God, or as the Body of Christ in which the new era—the new state of things—is embodied.

Let us come back now to the necessary task of deliteralizing. If we are no longer aware of the symbolic character of the word "God," which points to a reality beyond, then we will soon use it as if we speak of another star in the nebula and raise the question of his existence or nonexistence. To speak of God as an object among all the other objects and things is the root of all ecclesiastical superstition and, again, it is tragic that those outside to whom we want to communicate the Gospel merely see the Church in the light of such superstition.

Now the positive approach. How can we approach people directly—existentially? I would say first by simply showing them their own human predicament.

We have in our day a tremendous literature and art in which the despair of man's finitude is expressed. Despair and anxiety is finitude seen from inside. In this same literature and art, in music and painting, we find this human predicament expressed as estrangement from what man truly and essentially is, by creation. Here we find also the ambiguity of everything good and everything true, and on this basis the awareness of that which we call doubt.

It is interesting that today a kind of marriage has taken place between this kind of art, literature, and biblical symbols as given for instance in the book of Job. The latest great success in the theatre is "J.B." by Archibald MacLeish which is a modern transference to our present situation of the tremendous story which is told in the book of Job.

All of what we today call "existentialism" can be found almost word for word in the book of Job, Ecclesiastes, or some passages of the New Testament. Often such analysis is called pessimistic, but "pessimism" is not a serious word which can be used in a serious discussion because it expresses simply a mood. This analysis is not pessimistic: It shows those elements in our existence in which all questions are rooted, to which the Christian message is the answer.

And it is impossible to understand the answers without under-

standing the questions which they answer. That has happened an infinite number of times in the communication of the churches. They give the doctrinal answers, but they don't show that these are the answers to the real questions of human existence.

Let us now turn to what I would like to call non-genuine acceptance of the Christian message. Many members of our churches accept the message, but in a non-genuine way. Very often the minister's trouble is that he speaks to people who know all the answers and who, by knowing all the answers, have covered very thickly and almost impenetrably the depth of the question out of which the answers once came.

If a preacher tries to penetrate in the ordinary congregation to these depths where the question comes out of the human predicament, he will offend those who know all the answers. Because, if you go down to the questions, the answers become questionable, and some people cannot stand that.

Let me try to give an example of the possibility of communicating some symbols of the Christian message. Let us take prayer. If you take it mythologically (that means, if you take the myth literally—the idea of directing yourself to a power which continuously interferes from the outside into the processes of life), then an almost demonic concept of miracle arises,

which says that God, in order to make himself manifest, had first to destroy the order of reality—the same order he called good.

OR TAKE salvation, which is often understood as betterment in the moralistic sense or as entering heaven after death. The word "salvation" means basically, healing—healing in time and above time—and healing of the world and of the universe.

Or you take the words that refer to the doctrine of the Christ. If you take the mythological symbolism of a heavenly being—of a going down and coming up literally—then, of course, you cannot communicate the Gospel of the Christ to any man who knows there is no such above or below.

Rather you must say that what the word "Christ" here originally means—namely, that a new state of things has appeared in principle in him, and in principle means in beginning and power and not in abstraction. Then all of these ideas suddenly become a reality because the answer corresponds to the question coming from the desperate predicament of so many modern people, and thus the answer of the new being is the healing of this predicament.

If you have the symbol of the kingdom of God, then this means the participation of history in the process of salvation which goes on in time and above time. If you have

the symbol of eternal life, then again you have not the distorted funeral-home mythology of an infinite continuation of walking on beautiful meadows the minute after one's death, but you have the biblical idea as it is strongly affirmed in the Fourth Gospel about the participation of one's being in divine eternity.

Let me now come to the analysis of the present situation. In an article I have spoken about the lost dimension—the dimension of depth—meaning the dimension toward the ultimate, toward the answer to the question of the meaning of life. This dimension has been lost because we are thinking in the other dimension—the second dimension. To put it this way, the dimension of the horizontal which simply goes ahead and ahead, which produces more and more things, more and more gadgets, but never is able to answer the question “for what?”

In addition to this loss of the dimension of depth, there are three other dangers which in our contemporary situation present a danger of distorting the Christian message: spread of Christianized nationalism; an emerging Christian mysticism, which is the reaction against the preaching of a Christian message that has not made Christian symbols understandable to the men of our time; and resurgent authoritarianism.

To the analyst of our present civi-

lization it has become evident that in recent years the desire for success in American culture has been accompanied or even supplanted by the desire for security—a security that expresses itself in the wish for spiritual security which refuses to ask the questions to which I have referred. This is one of the reasons for the increasing strength of sectarian movements in our time.

It is the responsibility of the Protestant communication of the Christian message to do two things: First it must consider the Protestant principle, which is the power of nonconformity rooted in our relations to the ultimate. It is our refusal to make anything which is less than the ultimate the object of our ultimate concern and devotion.

This is one of the most important things in our present situation, where the whole social structure presses you more and more into a conformist refusal to ask. The Protestant principle means that every Christian in every church must ask the question of his own existence permanently, and not simply rest in the answers given to him once upon a time but perhaps no more.

Second it is the responsibility of the Protestant communication to save the historical and socially-minded religions from falling into a vague, unhistorical, beautiful perhaps, but anti-social and anti-historical mysticism.

Nonviolence and Racial Justice



By MARTIN LUTHER KING, Jr.

*The Negro has come to feel that he is somebody,
and he will not stand for segregation any more.*

Reprinted from Friends Journal (July 26, 1958)

IT IS IMPOSSIBLE to look out into the wide arena of American life without noticing a real crisis in race relations. This crisis has been precipitated, on the one hand, by the determined resistance of reactionary elements in the South to the Supreme Court's decision outlawing segregation in the public schools.

This resistance has often assumed ominous proportions. Many states have risen up in open defiance. The legislative halls of the South ring loud with such words as "interposition" and even "nullifica-

tion." The Ku Klux Klan is on the march again as are the White Citizens' Councils.

Both of these organizations have as their basic aim to defeat and stand in the way of implementation of the Supreme Court's decision on desegregation. They are determined to preserve segregation at any cost. So all of these forces have conjoined to make for massive resistance.

Interestingly enough the crisis has been precipitated, on the other hand, by radical change in the Negro's evaluation of himself. There would be no crisis in race relations if the Negro continued to think of himself in inferior terms and patiently accepted injustice and exploitation. But it is at this very

This material is condensed from an address by Martin Luther King, Jr., president of the Montgomery, Ala., Improvement Association.

point that the change has come.

Something happened to the Negro. Circumstances made it possible and necessary for him to travel more. With the coming of the automobile, the upheavals of two world wars, and a great depression, his rural plantation background gradually gave way to urban industrial life. His cultural life was gradually rising through the steady decline of crippling illiteracy. And even his economic life was rising through the growth of industry and other influences. Negro masses all over began to re-evaluate themselves, and the Negro came to feel that he was somebody.

His religion revealed to him that God loves all of his children and that all men are made in his image. And so he came to see that the important thing about a man is not his specificity but his fundamentum, not the texture of his hair or the color of his skin but the texture and quality of his soul.

Since the struggle for freedom and human dignity will continue, the question is this: How will the struggle for racial justice be waged? What are the forces that will be at work? What is the method that will be used? What will the oppressed peoples of the world do in this struggle to achieve racial justice?

There are several answers to this many-faceted question, but I would like to deal with only two.

One is that the oppressed peoples

of the earth can resort to the all-too-prevalent method of physical violence and corroding hatred. We all know this method; we're familiar with it. It is something of the inseparable twin of Western materialism, the hallmark of that idea.

I cannot say that violence never wins any victories; it occasionally does. Nations often receive their independence through the use of violence. But violence only achieves temporary victory; it never can gain ultimate peace. It creates many more social problems than it solves. And violence ends up defeating itself.

Therefore, it is my firm conviction that if the Negro succumbs to the temptation of using violence in his struggle for justice, unborn generations will be the recipients of a long and desolate night of bitterness. And our chief legacy to the future will be an endless reign of meaningless chaos.

The other method that is open to oppressed people as they struggle for racial justice is the method of nonviolent resistance, made famous in our generation by Mohandas K. Gandhi of India who used it effectively to free his people from political domination, economic exploitation, and humiliation inflicted upon them by Britain.

There are several things we can say about this method. First, it is not a method of cowardice, of stagnant passivity; it does resist. The nonviolent resister is just as

opposed to the evil that he is resisting as is the violent resister. He resists evil, but he resists it without violence.

This method is strongly active. It is true that it is passive in the sense that the nonviolent resister is never physically aggressive toward the opponent, but the mind is always active, constantly seeking to persuade the opponent that he is wrong.

This method does not seek to defeat and humiliate the opponent but to win his friendship and understanding. Occasionally, the nonviolent resister will engage in boycotts and non-cooperation. But this is merely a means to awaken a sense of shame within the oppressor and to rouse his conscience.

THE END IS redemption, reconciliation. So the aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is bitterness. The method of nonviolence is directed at the forces of evil rather than at the individuals caught in the forces of evil. The nonviolent resister seeks to defeat evil systems rather than individuals who are victimized by the evil systems.

The nonviolent resister accepts suffering without retaliation. He willingly welcomes suffering. The nonviolent resister realizes that unearned suffering is redemptive. He is willing to receive violence, but he never goes out as a perpetrator

of violence. He comes to see that suffering does something to the sufferer as well as to the inflicter of the suffering.

Somehow the Negro must come to the point that he can say to his white brothers who would use violence to prevent integration, "We will match your capacity to inflict suffering by our capacity to endure suffering. We will meet your physical force with soul force. We will not hate you, but we cannot in all good conscience obey your unjust laws. Do to us what you may, and we will still love you. Bomb our homes and spit upon our children, and we will still love you. Send your hooded perpetrators of violence into our communities after midnight hours, and take us out on some wayside road, and beat us and leave us half dead, and we will still love you. Go all over the nation with your propaganda and make it appear that we are not fit morally or culturally or otherwise for integration, and we will still love you. But we will wear you down by our capacity to suffer, and one day we will win our freedom, and we will not only win freedom for ourselves. We will win you in the process."

There is another basic thing about nonviolent resistance. The nonviolent resister not only avoids external physical violence, but he avoids internal violence of spirit. He not only refuses to shoot his opponent, but he refuses to hate

him. The oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. Somehow people in this universe must have sense enough and morality enough to return love for hate.

Now when I speak of love, I am not talking about some sentimental affectionate emotion. I'm talking about something much deeper—*agape*, rather than *eros* or *philia*.

Agape is creative, understanding, redemptive good will for all men. It is a spontaneous love which seeks nothing in return; it's an overflowing love. Theologians would say that it is the love of God working in the lives of men. When we rise to love on this level, we love men not because we like them, not because their ways appeal to us; we love them because God loves them.

We come to the point that we love the person who does the evil deed while hating the deed the person does. And I believe that this is what Jesus meant when he said, "Love your enemies."

The nonviolent resister has faith in the future. He somehow believes that the universe is on the side of justice. So he goes about his way, struggling for man's humanity to man, struggling for justice, for the triumph of love, because of this faith in the future and this assurance that he has cosmic companionship as he struggles.

Call it what you may, whether it

is Being Itself, with Tillich, or the very Principle of Concretion with Whitehead, or whether it is a sort of impersonal Brahman with Hinduism, or whether it is a personal God with boundless power and infinite love, there is something in this universe that works in every moment to bring the disconnected aspects of reality into a harmonious whole. There is a Power that seeks to bring low prodigious hilltops of evil and pull down gigantic mountains of injustice, and this is the faith, this is the hope, that can keep us going amid the tension and the darkness of any moment of social transition. We come to see that the dark of the moral universe is long but it bends toward justice. This is the faith and the hope that will keep us going.

The nonviolent resister sees within the universe something at the core and the heartbeat of the moral cosmos that makes for togetherness. So down in Montgomery, Ala., we can walk and never get weary, because we know there is a great camp meeting in the promised land of freedom and justice.

The problem of race is certainly the chief moral dilemma of our nation. We are faced now with the tremendous responsibility of solving this problem before it is too late. We must go out once more and urge all men of good will to get to work, urge all the agencies of our nation, the federal government, white liberals of the North,

white moderates of the South, organized labor, the Church and all religious bodies, and the Negro himself. And all these agencies must come together to work hard now to bring about the fulfillment of the dream of our democracy.

Social progress does not roll in on the wheels of inevitability. It comes only through persistent work and the tireless efforts of dedicated individuals. Without this persistent work, time itself becomes the ally of the insurgent and primitive forces of irrational emotionalism.

Modern psychology has a word, "maladjusted." All of us are desirous of living the well-adjusted life. But I say to you that there are certain things within our social order to which I am proud to be maladjusted, and I call upon you to be maladjusted to these things.

I never intend to become adjusted to segregation and discrimination. I never intend to adjust myself to the viciousness of mob rule. I never intend to adjust myself to economic conditions which take necessities from the masses to give luxuries to the classes. I never intend to adjust myself to the madness of militarism and the self-defeating effects of physical violence.

So, let us be maladjusted. As

maladjusted as the prophet Amos, who in the midst of the injustices of his day could cry out in words that echo across the generations, "Let judgment run down like waters, and righteousness like a mighty stream." As maladjusted as Abraham Lincoln, who had the vision to see that this nation could not exist half slave and half free. As maladjusted as Thomas Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, "All men are created equal, (and) . . . are endowed by their Creator with certain unalienable rights, (and) . . . among these are life, liberty, and the pursuit of happiness." As maladjusted as Jesus of Nazareth, who could look at the men of his generation and cry out, "*Love your enemies, bless them that curse you, . . . pray for them that despitefully use you.*"

Through such maladjustment we will be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering daybreak of freedom and justice. This is what stands ahead. We've made progress, and it is greater progress that we must make if we are to fulfill the dreams of Christianity.

Definition of Neo-Orthodoxy

John Alexander Mackay, president of Princeton Theological Seminary, offers this definition of neo-orthodoxy. "Neo-Orthodoxy is Calvinism in Bermuda shorts."

—WARREN E. SHAW, *Philadelphia, Pa.*

Condensed from *The Ministry of Preaching* (Harper & Brothers, 1959)

Afflicting the Comfortable



By ROY PEARSON

***In pricking the conscience,
the preacher's task is to
save and not to damn.***

PREACHING SKILL, it has been often said, depends in large part on the dual ability to afflict the comfortable and comfort the afflicted, and the former is probably harder than the latter. It is simple enough to irritate people, but it is quite another matter to control the irritation and to apply it with specific relevance.

The affliction of the comfortable can be as heinous as the gang's torture of a little boy or as desirable as the surgeon's excision of an abdominal cancer. The preacher is wise who knows precisely where the line of division needs to be drawn.

Even a hasty and casual look reveals that the world in which we live is full of sins that draw the preacher's fire.

How can we study the Christian faith and not be aware that when God became flesh in Jesus, he demonstrated an astounding concern for ordinary human life? And how can we follow the course of history and not be fascinated by the connection between Christian faith and schools, hospitals, orphanages, care of the aged, and the fight against child labor, war, prostitution, hunger, homelessness, and racial persecution?

One of the most culpable failures of the church's members is

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their quiet resignation in the face of unwanted circumstances which they could almost certainly correct. Are we satisfied, for example, that nuclear tests should continue uncurbed and that significant disarmament should be dismissed as impossible? Is it nothing to us that some of the ablest graduates of our theological schools are denied because they happen to be Negroes?

When the attack on indecent literature is transformed into the censorship of ideas whose only fault is unpopularity with the group leading the attack, when 20 million Chinese can be "deprived of existence, done away with, or otherwise disposed of," when the living standards of the American people are between five and ten times higher than those of their fellow men in Asia, when it can be said that in the time it takes to read the words, "there will be a murder, a rape, a robbery, or a serious assault and a number of burglaries, larcenies and major thefts somewhere in the United States"—have the members of the church nothing better to do with their time than to say, "It wasn't like this when I was young"?

A stranger who visited some of our churches might easily recall the political candidate who described his opponent as a man who "was dragged screaming into the 20th century." Or he might remember Winston Churchill's comment that the Chamberlain govern-

ment was "decided only to be undecided, resolved to be irresolute, adamant for drift, all powerful for impotence." Or he might think about the disturbing statement of Arnold Toynbee: "The price of redemption is incarnation."

It is probably safe to say that 75 per cent of the church's members are wholly unemployed in any aspect of the church's proper business. While God has descended into hell in unremitting search for those who flaunt his love, the Christian hosts have scrambled toward some nonexistent heaven.

Most members of the Church in America are more comfortable than they have any right to be. They eat well, sleep well, and dress well. They live in warm houses, drive expensive automobiles, wear fine jewelry, take reasonable vacations, and divert themselves with frequent visits to ball parks, concert halls, and theatres. They thank God that they are not as other men are—the Koreans, the Arabs, the Indians.

But their comfort is their condemnation. They are at ease in Zion when they ought to be in agony at Golgotha. They are thanking God that they are not like other men when they ought to be beating their breasts and asking God to be merciful to them because of their sin. Repeating the ancient question: "Am I my brother's keeper?" they do not know they are.

The trouble with many church members is both that they are sinning grievously and that they do not recognize it as sin. Their peril is both that they sit on a powder keg and that they do not see the lighted fuse. In such an hour, there is a sense in which peace of mind is not an achievement but an accusation and in which complacency is no synonym for Christian.

In this sin of his people the preacher himself becomes involved through two separate but complementary concerns. In the first place, he cannot hold in easy juxtaposition the bottomless needs of the world outside the church and the church's calm indifference.

No Christian minister can see deep pain, know people who have the power to relieve it, discover they have no intention of doing so, and then rest content in their callousness. For the sake of the world the minister is charged with afflicting the comfortable.

In the second place, the minister becomes involved in the sin of his congregation through a trinitarian relationship which includes himself, his people, and God. Ezekiel put the matter clearly in quoting God thus: *If I say to the wicked, You shall surely die, and you give him no warning; nor speak to warn the wicked from his wicked way, in order to save his life, that wicked man shall die in his iniquity; but his blood I will require at your hand.*

Seeing a man walking unaware into the path of a speeding automobile, coming upon a child about to touch a live wire, watching a woman skating toward thin ice, one needs but little time to find his duty—and so it is between a pastor and his people.

The sins of omission are no less damnable than those of commission. Probing, goading, stirring, prodding, waking—these are indispensable functions of the Christian ministry. It is not only that the preacher *may* humble sinners, it is also that *he must*.

AFFLICTION of the comfortable is a part of the preacher's stewardship. This aspect of his obligation is no more easy to discharge than its opposite, and the homiletical engineer who sends his locomotive hurtling down the tracks does well to keep his eyes alert for warning signals.

For one thing, he must have nothing to do with cruelty. Thomas Fuller, a priest of the Anglican Church in the 17th century, once said that it was not his ideal "to tickle the ears, teach the heads, or please the brains of the people," and so it must be with all the preachers of the Church today.

But no pulpit is big enough to hold a sadist. Making a congregation uncomfortable is not an end in itself, and there is no warrant giving the minister the right to disturb his people for no other reason than

creating a bad disturbance. If the coveted goal is never reached, the preacher becomes little more than an ecclesiastical bully who beats people too feeble or too gentle to resist him.

Most congregations provide a captive audience. Few of their members will walk out if they are needlessly injured, and fewer still will rise up to contradict an undeserved berating. They have fetters on their hands and gags on their mouths, and the preacher who swings his verbal fists at them has small reason for pride when he knocks them down. The preacher who indulges in brutality is a proper subject not for God's approval but for the psychiatrist's attention. Humiliation is best practiced in private. Vengeance still belongs to the Lord.

The pulpit, moreover, ought not become the trumpet of the partisan. This is not to say that the pulpit ought to be enslaved, and almost any preacher will sound a hearty "Amen" when he finds in Emerson's journal. "On the 29th August, I received a letter from the Salem Lyceum, signed I. F. Worcester, requesting me to lecture before the institution next winter, and adding, 'The subject is, of course, discretionary with yourself, provided no illusions are made to religious controversy, or other exciting topics upon which the public mind is honestly divided.' I replied, on the same day, to Mr.

W. by quoting these words and adding, 'I am really sorry that any person in Salem should think me capable of accepting an invitation so incumbered.'"

A sermon which is never exciting is persuasive of nothing but sleep, and the preacher who never handles controversy never handles Christ. Moreover, no person is capable of understanding the totality of God's revelation. For the parts which he does understand he bears unusual responsibility, and the preacher scarcely needs to make apology when he bears strong witness to that portion of truth which God has entrusted to his care.

But the pulpit still has no place for the partisan. It is a pitiable congregation whose minister is so obsessed with war that he has no room in his sermons for God, immortality, and the Bible; or so repelled by drinking that he has no time for racial persecution, economic injustice, and denominational arrogance; or so enthusiastic about prayer that he has nothing to say about suffering, forgiveness, and resurrection.

Gossip, gambling, labor relations, Roman Catholicism, juvenile delinquency, sexual promiscuity: at one time or another it is probable that any of these topics may provide the subject-matter for a sermon, but their growth is cancerous if they displace all other cells in the homiletical body. The preacher is charged with proclaiming the

Christian gospel, and that gospel cannot be made a synonym for any incarnation less extensive than the Word made flesh in Jesus Christ.

Affliction of the comfortable always runs the danger of employing the sermon to help the preacher rather than the congregation. Irritated, the preacher wants to get rid of his irritation. Wounded, he longs to ease his pain. Frustrated, he searches for a road which has no stumbling blocks.

The sources of his discontent are incredibly diverse. They are to be found partly in the disorder of his own heart and partly in the sins of his people. But choosing a target in the latter, he seeks an answer to the former, and into his attack on a particular evil he pours the tortured forces of all his long-constricted good intentions. What he cannot accomplish by deeds he tries to bring to pass through words, and unwittingly he identifies the condemnation of his people with salvation for himself.

He gets his troubles off his chest—and lays them on the chests of his people. He takes the pressure off his conscience—and transfers it to the conscience of his congregation. When the sermon is over, he thinks that his satisfaction comes from having dealt courageously with a difficult issue, and he does not understand that he feels better only because he has lightened his own burdens by increasing the load of his brothers.

In one sense, his sermon has been an adventure in holding his own hand, smoothing his own brow, and talking himself to sleep. In another sense, his pulpit has become the therapeutic couch; his congregation has taken the place of the psychiatrist. The act of preaching has been turned into an experience of personal catharsis.

To look askance at such use of the pulpit is not to deny the preacher's needs for catharsis: It is merely to question the place where he seeks it. He is to think of the pews as if they all bore signs which read, "No Dumping!" and if he wants to unload the troublesome debris of his mind and heart, he must find another place for it.

THE MINISTER who sets out to afflict the comfortable risks arousing nothing but angry rebellion. Preaching on peace, he increases his people's belligerence. Praising missions, he leads his congregation to despise the whole missionary movement.

It is not hard for the preacher either to make his people so angry that he does no more than solidify their opposition or so to accommodate his sermons to his congregation's prejudices that makes their sins appear respectable. But there is a middle-ground between the two alternatives which is less the acceptance of debilitating compromise than the adoption of strategy.

It does no good to enlist the con-

gregation's wrath in the army of the enemy. If the preacher wants to change an attitude, he cannot rest content when he has simply stated the truth; he must also be concerned with what his people think about the truth, how they receive it, and what they do because of it. The gospel is good news, and the preacher has failed if he has made his people call it bad. He is the agent of the light, and his job is unfinished if his congregation still prefers the darkness.

THE PREACHER will always need to be suspicious of his own indignation. Angered by his people's sin, he may take grim satisfaction in the literal translation of the Tamil Bible's rendering of 1 Timothy 1:15, *Christ Jesus came into the world to provide free board and lodging for rascals*. He may even find contemporary relevance in the comment of Charles E. Raven that in the Oxford of Matthew Arnold and Herbert Spencer its inhabitants were all "so earnest, so cultured, so supercilious, so inhuman that their virtue is more repulsive than vice." But indignation has no place in the pulpit unless it holds its brother by the hand, and its brother's name is compassion.

The preacher will not forget that wretchedness has no fewer antecedents than bliss. He will remember the homes from which his people have come, the communities in which they were reared as

children, the teachers by whom their lives have been warped and twisted, the secret hardships which daily add another straw to backs already overburdened.

If the cowardice of his congregation is often on the preacher's mind so, too, will be the valor, and his impatience with his people's failures will be tempered by his knowledge of their doubts, fears, worry, pain, insecurity, and loneliness. He is the prophet who summons God's wrath to Sodom and Gomorrah, but he is also the pastor who pleads with God to save his people.

If God can make the scarlet sin white, is the preacher to be satisfied with the sinner's condemnation? If Christ die for men while they were yet sinners, is the preacher better than his master?

The aim of the sermon is not simply to create the awareness of a problem but even more to persuade the acceptance of an answer. The minister's purpose is less to convict the sinner of his sin than to lead him toward salvation.

They that turn many to righteousness still shine as the stars, and as the preacher takes up the task of afflicting the comfortable, he will count it his principal charge not to hurt but to help, not to damn but to save, not to push the discredited man into further isolation both from God and from his fellows but to lead him toward the life of love in which the badly born are born anew.

Methodism's Oldest Church

By FRANK BAKER



A disputed claim cleared up.

ALL PILGRIMS to Old St. George's Church in Philadelphia must acknowledge its great claims to the admiration and affection of Methodists the world over. It is the nearest approach to John Wesley's New Room in Bristol, England, that I personally know.

I hope that Old St. George's will gain a more honored place in the affection of World Methodism when its many genuine claims to distinction are no longer associated with one which has long been disapproved. It has been stated that it has "been used for worship continuously longer than any other Methodist church in the world."

When, through the characteristic generosity of American Methodists,

overseas delegates to the World Methodist Conference in 1956 were taken on an unforgettable tour of historic American shrines, many were greatly puzzled to be told time and time again that Old St. George's, Philadelphia, was "the oldest Methodist church in the world." Once again, an announcement in the *Methodist Recorder* says that Dr. Frederick E. Maser has been appointed to "Old St. George's Church, the oldest Methodist church in continuous service."

Under these circumstances it seems desirable that I should accede to requests from both sides of the Atlantic by setting out, after extensive research, the facts of the situation. John Wesley opened two "preaching houses" in 1739—the remodelled Foundry in London and the New Room in the Horse Fair, Bristol. The Foundry chapel fell into disuse and then decay toward

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the end of the century, after it had been replaced in 1778 by Wesley's Chapel, City Road, London, the "Cathedral of World Methodism."

The historic West Street Chapel, episcopally consecrated and acquired by Wesley from the Huguenots in 1743, is no longer in use.

In 1748 the Bristol New Room was pulled down and rebuilt on a larger scale, only the present north wall remaining from the original building. This is acknowledged to be the oldest Methodist church in existence, and under its present name of John Wesley's Chapel, Broadmead, it is one of the most rewarding places of Methodist pilgrimage anywhere in the world.

The pre-eminence of John Wesleys' Chapel, Broadmead, Bristol, however, must be modified by two facts. It has not always been in the possession of the parent body of Wesley's Methodist Societies, nor has it been in continuous use.

The building of St. George's was begun by Dutch Presbyterians in 1763, the shell bought by the Methodists in 1769, and the completed church dedicated for worship by Joseph Pilmoor on November 24 that year. The correct basis for any claim, therefore, is that this building has been used as a Methodist Church ever since 1769. The Philadelphia Methodist Society itself had already been in existence for two years, but had not worshiped in that building.

Even if we went back to 1763,

however, when the Presbyterians laid the first stone of Old St. George's, it would still be possible to point to a number of older Methodist churches in the United Kingdom. Indeed, this is surely to be expected in the birthplace of Methodism. Most of these buildings, however, are tiny country chapels well off the beaten track of the American or British tourist.

The oldest of them all seems to be that at Newbiggin in Teesdale, County Durham. This church was built in 1759, and has remained in full use throughout almost two centuries. A century ago it was enlarged by building an extension at one end, so that it does not present exactly the same appearance as it did when Wesley first preached there in 1761. A neighboring church, known as High House, Ireshopeburn, Weardale, was also built in 1759, but not officially conveyed to the Methodist Conference until 1760. The chapel at Osmotherley, Yorkshire, dates from 1760.

We rejoice that in the mother country of Methodism there still exists in much their original form many shrines in which Wesley himself conducted worship during the first half of his amazing ministry, and which have been in regular use for Methodist worship ever since. None of these can compare with Old St. George's, Philadelphia, on the score of important historic associations, but in the matter of age alone they do have precedence.

THERE'S POWER IN PREACHING

*Some life-related sermons
have started great things.*

By WILLIAM F. McDERMOTT

WHEN YOU, the preacher, go into the pulpit, you never can tell what's going to happen. Your sermon may result in a new invention, in starting a school or launching a civic reform, or in a decision on somebody's part to lead a new life. It would be hard to say whether the personal or the social consequences—if we can make that distinction—are more important.

Ninety-three years ago, something happened in a downtown Milwaukee church. It was a rainy, chilly Sunday, the congregation small, and the sermon frankly boring. C. Latham Sholes, a newspaper publisher, and Carlos Glidden, a lawyer, waited impatiently for the preacher to finish and pronounce the benediction.

Then they went to the Sholes' home for dinner. As they stood

warming their hands by the blazing logs in the fireplace, the publisher gave vent to what both felt:

"Dull sermon wasn't it, Carlos?"

"Worse than that, to be entirely truthful," responded Attorney Glidden. "But I guess we'll have to be a little charitable toward our pastor. He's been driven almost frantic with so many funerals in this typhoid epidemic, so he doubtless hasn't had time to write out a first-class sermon."

"Yes, I guess it does take a lot of time to write out a sermon in longhand," Sholes reflected. Then suddenly he burst out: "I have, it! Why not a machine to type words instead of scrawling them with a pen?"

"Grand. But who'll make it?"

"I will!" snapped Publisher Sholes, who had already invented a workable numbering machine. So he developed a queer contraption—but it worked. Carbon paper was used for initial impressions; inked ribbons came later. The inventor named it the "typewriter,"

*William F. McDermott, formerly
church editor for the Chicago Daily
News, is a Presbyterian minister.*

and Mark Twain was first to use it.

Corruption and vice often are the targets of civic-minded clergymen, and occasionally they hit a target. Two of the greatest upheavals ever to hit New York City came as a result of sermons.

One was preached in the Madison Square Presbyterian Church by Charles H. Parkhurst to a sparse congregation. Among the worshipers was a newspaper reporter who was looking for Monday morning copy—often in short supply.

He recognized a story when he heard Dr. Parkhurst give a stinging indictment of political corruption in the community and rebuke city officials for their partnership with crime. The reporter turned it in, the city editor considered it "hot" copy, and the paper appeared with scare headlines. It caused a storm that brought about New York's greatest civic cleanup in a decade.

The other charge involved a sermon launching the distinguished career of one who, for a generation, Gotham called its "first citizen" because of his battle on graft and lawlessness in high places. It happened long ago, but the memory still remains with some.

One Sunday Ichabod Simmons preached on God's calling young men into the ministry. A Danish immigrant lad happened to be in attendance. He was working as a

reporter, but he was so moved by that sermon he decided to become a clergyman.

Calling on Dr. Simmons, the youth unfolded his plan. But the pastor asked what he was doing at the time and what he had hoped to accomplish as a newsman. Then the clergyman laid his hand on the young man's shoulder and said:

"Follow God's call wherever it leads you. But my conviction is you will serve the Lord better by not becoming a minister, but by staying in the newspaper field and bringing about reforms. I pray that if you do, you may have great power."

That young man was Jacob Riis, who lived to become the greatest social worker and reformer of his generation. As a reporter for the New York *Tribune*, he exposed wretched tenements, brought about the destruction of the notorious Mulberry Bend shambles and its conversion into a beautiful park and playground, and fought the shameless police lodging-houses for 14 years. Theodore Roosevelt was then police commissioner of New York. He cleaned out the lodging-houses—an achievement that really started him on his way to the presidency. Riis also wrote the famous slum exposé, *How the Other Half Lives* (Sagamore, paperback, \$1.25).

Philanthropy has received some valuable assists from preaching.

For example, the pioneering hospital of Methodism—at Brooklyn, N.Y.—resulted from the eloquent words of a Methodist minister, James M. Buckley, preaching on the editorial pages of the *New York Christian Advocate*.

That was the issue of January 27, 1881, and he said: "The Methodist Episcopal Church is today, so far as we can learn, without a hospital. We do not believe for one moment that this is the outcome of unfriendly conviction. Rather, it is the outcome of preoccupation; but now, is it not time that somewhere we build a hospital?"

In 1956 the hospital celebrated its 75th anniversary. Since it came into being in 1881, it has admitted more than 400,000 patients for care, has given more than 2 million treatments in the outpatient department, and has been the birthplace of more than 70,000 infants. It now has under way a \$6 million expansion program.

Dr. Buckley was inspired to the effort because the organist of the Methodist Church in Stamford, Conn., of which he had been pastor, had suffered a severe accident in a New York City street and had died because of the delay in finding proper medical care and hospital service.

A worthy first cousin to the hospital chain is the extensive system of charity camps for children of city slums which, curiously enough,

had its birth in a sermon preached in the village church of Sherman, Pa. Its pastor, Willard Parsons, had visited city tenements and was shocked by the poverty and desolation which were stunting scores of thousands of children. He came home to give the graphic story to his semi-rural congregation.

"We must do something about it," he warned. His members agreed to help. Together they started a "friendly towns" movement, whereby people in villages, towns, and country, took needy people for a summer outing, introducing them to the wonders of nature and the glory of living outdoors under the open sky.

Next, Parsons opened a pioneering summer camp for city "kids" and from that has sprung the thousands of similar vacationing institutions blanketing the land.

A statewide tax reform was brought about in Indiana by a Methodist pastor, John Paul Stafford, Sr., in a small Hoosier city. Public-spirited, he often urged social justice from his pulpit. He also served city churches in stockyards and railroad centers.

The particular sermon that had its reaction in public life was entitled, "Bear Your Own Burden." Stafford told his congregation that principle should work out in civic affairs as well as private life.

The sermon gave a timely idea to a member of the state tax com-

mission, who was in the congregation. The preacher insisted that each citizen should bear his just share of the taxes—and under the set-up the citizens weren't doing it. The tax commissioner brought about a revision of the law so as to equalize the tax burden.

Juvenile delinquency has long been a difficult problem for law-enforcement officers and welfare leaders. One of the oldest and best agencies is the Big Brothers Movement, which enlists the personal interest of concerned and kind-hearted citizens.

A sermon by a layman produced this organization. Speaking at a dinner, he suggested a plan for churchmen to help unfortunate boys. The idea caught fire, and today all over America, and in other countries as well, Big Brothers are pals to defeated, frustrated lads crime. Thousands of boys have been saved from criminal careers by these men.

Two of Chicago's greatest educational institutions came into being as a result of sermons. One is Methodist-founded Northwestern University, which has campuses on the shore of Lake Michigan at Evanston and in the shadow of Chicago's downtown skyscrapers. It owed its origin, in large part, to Orrington Lunt, who heard a sermon on Christian education, called a group of laymen together, and

took preliminary steps to launch the school.

You might say that the Illinois Institute of Technology resulted from a "million dollar" discourse preached by Frank W. Gunsaulus, who later gave up his pulpit to become president of the school his sermon started.

Speaking one Sunday morning before 3,000 people in Chicago's Auditorium Theater, he made an impassioned plea for greater opportunity for city youths unable to finance technological education they so much wanted to get.

"For a million dollars," he told his hearers, "a school could be founded that would aid hundreds of deserving poor boys of ability to get an education which would make them the leaders of tomorrow."

Philip D. Armour, founder of the packing firm of that name, was in the congregation. After the service he said to the pastor:

"That's a grand idea. But what would *you* do if you had the million?"

"I'd establish the school," he shot back.

Armour was not fazed in the least. He promptly gave the minister the million dollars—adding several more million in later years—and the clergyman founded the Armour Institute of Technology. It steadily expanded, filling much of the need that Gunsaulus stressed. Later it affiliated with another

school, becoming the Illinois Institute of Technology, one of the largest in the world. It is unique in its industrial experiments and developments, one of its better known products being the tape recorder.

Many other illustrations come to mind. The story of Dr. Albert Schweitzer is well known. But did you know that the irresistible religious impulse which has carried him to the heights of sacrificial human service in the heart of Africa had its roots deep in the fervent sermons his pastor-father gave in his own church? He chose Africa as his field because of his admiration for a statue of a giant Negro, sculptured by Bartholdi, creator of the Statue of Liberty.

A sermon on hospital work among lepers was heard in Guelph, Ontario, by a young accountant, William H. F. Anderson. Later, he became a missionary to lepers in India. He worked for modern, sanitary cottages, good water supply, adequate medical care, and persuaded leper mothers to give up their children before they became infected. He later became director of 100 leper stations in 15 different countries.

A mission worker preached on a street corner and a baseball player, Billy Sunday, who happened by at the moment with a group on a tour of saloons, heard him. He was converted and decided to devote his

life to Christian service—and became the outstanding evangelist of his generation.

One rainy night only three persons were present in a little Scottish church—the minister, the sexton, and a little boy. But the pastor preached, the boy listened, and later Britain rang to the impassioned sermons by that lad who had grown into one of its greatest pulpiteers, Charles H. Spurgeon.

Millions of sermons are preached every year—many are good, many are indifferent, some are poor. Perhaps the acid test is not so much the brilliancy as the sincerity and convictions of the speaker. The best and the worst, and those between, produce unexpected results. One thing is certain, the sermon must have a vital life-relationship.

Fortunately that is an outstanding characteristic of sermons today. There was a time in our colonial history when the sermon was the most powerful influence on public opinion. Then it retreated before journalism, the lecture platform, the stump speech, and broadcasting. But it is growing in power again, because it struggles with human problems, offering salvation through Christ for the soul, the prospect of peace, justice, and good will among all races and all nations. It exalts Jesus Christ as Savior of people individually and collectively and pledges that in him civilization will find a way—the only way—to endure.

A PANEL

Alcohol at the Wedding Reception?



Suggest holding at church

By E. WESLEY PERRY,
*pastor, First Methodist Church,
Omaha, Nebr.*

FIRST of all let me state that, with one exception, I have never known for sure ahead of time when liquor was to be served at a wedding reception. Is one supposed to make inquiry? In doing so, how are we ministers to respond if we find liquor is being served? (Receptions have never seemed to fall in my category of responsibility.) If we make an issue of these matters, what will be the final result?

Rather than attempting to supervise the reception, the minister may, in my opinion, perform some "pre-reception" duties. There is a pro-

cedure which, I think, proves helpful in establishing churches' attitudes on these matters. There are these steps:

1. In his preaching the minister can make clear his position on liquor. He should have no hesitation in advising his congregation that he is unalterably opposed to liquor at such social functions as wedding receptions.

He has ample justification for this viewpoint. Persons about to be married seek the blessing and assistance of the Church. Marriage is a service of the Church, and we,

as officiants at such a service, have the right and responsibility of upholding the sanctity of all that pertains to this sacred occasion. It is proper that we should declare ourselves from the pulpit, so that our church members have no doubts about our feelings. To permit functions of the Church to be desecrated through the drinking of liquor is to take our responsibility lightly.

2. When young couples come for premarriage counseling, the minister can discuss this question with them frankly and sincerely. Rarely have I found them indifferent to the pleas the minister makes. There are cases, where one of the parties, being of another faith that does not recognize the evils of liquor, presents some difficulty. Also there are instances in which personal background is such that a social celebration at a hall is part of an established custom. Many of these affairs degenerate into drinking parties. The bride and groom have difficulty at this point. But I do not attend such functions.

3. One of the best means of control over the liquor problem is to have the reception at the church. This eliminates any possibility of serving liquor. Often I have had young couples state quite openly and frankly that this was their reason for wanting the reception at the church. Most young people do not want this high occasion marred through the use of liquor.

Some boards set up regulations

regarding the use of the church. Procedures are outlined in detail. There is no reason why a statement on the use of liquor at a wedding reception could not also be included in the list of special instructions.

We have recently moved into a new church building. We are drawing up a list of suggested procedures, including a paragraph against the serving of liquor at receptions.

Often the minister does not know whether liquor is to be served at a reception unless he asks. A few times I have arrived at a reception to find that "fortified" punch was being served. I made no comment, because it was then too late. I gave my congratulations to the bride and groom and left as soon as possible. There have been occasions when I suspected what was to take place and have excused myself.

Strangely enough, "drinks" are served quite frequently at home receptions. This always has disturbed me. Also I have learned that the serving of liquor is often urged by the parents, because they belong to a drinking group that has been invited to the wedding.

Fortunately, over the years, I have had few occasions when I have had to contend with this problem. It may be that I have served churches of devout people, eager to be free of this curse. I know that most church members want to respect the Church's attitude when

it is stated clearly and unmistakably.

It does not seem wise to me to refuse to perform a marriage ceremony if at the reception liquor is

to be served. Other ministers will marry the couple in question. The minister is cast into the discard, and the possibility of his influence upon the young people is destroyed.



An opportunity for education

By J. F. LUPO,
*pastor, John Wesley Methodist
Church, Charleston, S.C.*

THE USE of intoxicants at the wedding reception takes the joy out of this most happy occasion. What can the minister do about it? How can he influence those in charge so that no alcoholic beverages should be served? Is it proper for him to make suggestions? Can he lay down an ironclad rule?

Frankly, I have found no easy way to solve this problem. We ministers may vigorously protest the use of alcohol, and even go so far as to refuse to officiate if alcoholic beverages are used. Sometimes this will be necessary, but I have found that premarital counseling will usually solve the problem. We ought never wait until the wedding is all planned to let our position be known.

Definite opinions on the use of alcoholic beverages, whether they are good or bad, in good or bad

taste, wise or unwise, come as a result of deep-rooted convictions built up over the years. To many the use of alcohol in moderation is a long-established custom, and they see no harm in it. Most often the desire for alcohol comes not so much from the bride as from her parents, who are making a great affair of the wedding. Such an attitude can be overcome only by a long-range program of education. The parents can be shown that they need not follow an old custom. This makes for a healthier situation than for the pastor to refuse to perform the ceremony.

In many instances the wedding reception is held in a hotel or country club. When this is done, a caterer does the planning. Many such business people know nothing of the position of The Methodist Church regarding alcoholic beverages, but they feel lost in planning

a reception if they are not free to use it.

Most of our larger churches have social halls adequate for wedding receptions. What better use could they be put to than to provide facilities for such receptions. Obviously, the church is in a position to speak with authority about the refreshments, and the bride's family can have a lovely reception at comparatively small cost. Here is a problem especially with the smaller income group, and most people in this group welcome such suggestions. And beside all this, it is the church's opportunity to make a lasting impression upon the families.



I wouldn't boycott

By CHARLES M. CROWE,
*pastor, Wilmette Parish Methodist
Church, Wilmette, Ill.*

CONTROLLING, or trying to control, the beverages served at wedding receptions has never seemed to me to be the minister's job. The one exception, of course, is when the reception is to be held in the church parlor. Our church has written rules against the use of alcoholic beverages in the church.

If the family of the bride asks my advice, I always strongly advise against champagne or other alco-

Unquestionably, the use of alcohol is increasing. Many families who have not used alcohol for generations now condone it on such occasions as weddings, because they have not been taught that harm comes from its use. On the other hand there are those who dislike alcohol, but tolerate the custom.

It is most difficult to force our ideals and ideas upon others. My own mind leads me to believe that it is better to solve the problem by education and, as often as possible, let the church provide suitable space and supervision so that the temptation to have alcoholic beverages can be avoided.

holic drinks. My people know my attitude, and the question rarely comes up.

I have preached total abstinence regularly in this church for a dozen years. Since the membership has practically doubled in that time, my position has not hurt me or the church. Frequently, in preaching against social drinking, I have urged hostesses to break the custom and habit of serving drinks at wed-



"Let's just see how it looks with this, Reverend Brown. . . ."

ding receptions. Some have done so, others have not.

I rarely know in advance what is to be served. This does not deter my attendance. If champagne or other alcoholic drinks are served exclusively, I decline as graciously as possible. If fruit punch also is served, I take that. I find no difficulty in being a teetotaler.

No one has ever urged me to drink or remonstrated with me for not doing so. If the hostess serves fruit punch only or both punch and alcoholic drinks, I try to commend her for it. In fact, hostesses should know that it is a breach of good form not to provide fruit punch for those who do not want alcohol. And hostesses are often glad to have this called to their attention when receptions are being planned.

In all this, as in other situations, the minister must blend his Chris-

tian conviction with his good common sense. It is not for us to stand in judgment on the actions of others. We often wish we could lay down our own rules and regulations and require everyone to follow them. But Jesus himself did not subscribe to such legalisms.

I proclaim the Gospel to the best of my ability. But I also tell my people that the church belongs to Christ and to them, not to me. No one is required to take a vow not to drink in order to join The Methodist Church. To be sure, the church holds up the principle of total abstinence and recommends it.

It is often violated. But what of those who violate any of our General Rules, such as the wearing of jewels and costly apparel? If we are to revert to a religion of rules, we will be back with the Jewish legalists and the Pharisees that Jesus rebelled against.

For myself, I would consider it ill-advised for a minister to boycott a wedding reception because he knew alcoholic beverages would be served. Besides, it would be pointless. If his purpose is to embarrass the hostess for serving drinks, he would have more effect by attending and abstaining. If the family wants to celebrate an occasion as sacred as a Christian wedding by staging a drinking spree, there is nothing much you can do about it at the time. They need converting, and that's not the time to do it.

a Church is a Church

*What should a modern church look like?
An architect
offers his viewpoint.*

By HAROLD E. WAGONER

Fabian Backrach



THOUGHTFUL and beautiful and acceptable church architecture cannot be obtained unless it is a sympathetic expression of the theology involved.

Each year witnesses certain changes in theological conceptions and variations in construction techniques which have been correspondingly reflected in our houses of worship. There are many factors demanding re-examination of the types of building which will best implement the kind of religious programs necessary in our nervous and changing world.

What are the basic elements which produce changes in architecture? Why has one historical "style" merged into another in a never-ending procession? Is there, in reality, a modern "style" which has come into being to take its place as a respected peer in the procession headed by the classical architecture of ancient Greece and the Gothicists?

To begin with, the word "style" itself bears a connotation which suggests change purely for the sake of change, change without reason, change with the restless inconsistency of microscopic amoebae in a drop of stagnant water.

The desire for something new, something stimulating, something different is an understandable and

Harold E. Wagoner, designer of churches exclusively is past president of the Church Architectural Guild.

characteristic human trait which has doubtless had its influence upon architecture. But it is a superficial influence which has, in the main, resulted in peripheral, so-called "styles" of architecture; such as the Baroque, Rococco, the French periods of the 18th century, and, indeed, the Renaissance itself insofar as it can be applied to architecture.

Yet it remains true that no significant change in architecture has ever occurred except as the result of the discovery of a new principle of construction.

Our "modern" or contemporary buildings exist primarily because of the invention of reinforced concrete and steel. They are a natural and inevitable result of the obvious and honest (and sometimes dishonest) expressions of the structural elements involved.

Thus, it must be recognized that the basis of all architecture is engineering. But engineering alone is not enough if we are to create a worshipful church. We must go beyond.

Architecture without art is engineering. And unless our buildings, and particularly our churches, contain the attribute of art, they are as a human body without blood. But art and engineering must be skillfully guided into another sphere. Our object is not, or should not be, the "holiness of beauty" but rather the "beauty of holiness."

If our churches do not have an atmosphere conducive to worship,

they have failed. This is the soul of the church, and it is the architect's task to capture its spirit.

Otto Spaeth, founder and past president of the Liturgical Arts Society, believes that at least some of the finer examples of contemporary church building are "compelling examples of what may be expected from a fruitful encounter between eternity and the moment. It was this encounter that raised the churches of the past, and it is heartening to see it taking place

ALL ARE PRONE to make judgments from the limited horizons of our native habitats. This is particularly true in our attitude toward religion, and especially toward religious architecture. And perhaps this is nowhere better exemplified than in the oft-repeated dogma that architects should "make the church look like a church!"

This is a noble objective to which everyone instantly agrees; but as an objective it is without purpose, if we do not comprehend the nature of its true meaning. After all, what should a church look like?

Perhaps we might seek a better answer, if we could regard the question as a psychological rather than a physical one. In other words, it is not what the structure is but what we think it is that matters.

Perhaps we might say first that it should be beautiful. But beauty lies in the eyes of the beholder.

Emotion alone, however, is not a

satisfactory yardstick for measuring the acceptability of a design for use as a church. We must seek a firmer basis. That basis is knowledge as we seek an answer to "What should a church look like?"

To the New Englander, it is a white clapboard meeting house, in a setting of trees; to the Floridian, it is a stucco mission; to the Chicagoan, it may mean a limestone mass with arches and flying buttresses.

The son of a Methodist missionary, who had lived all his life in China, could doubtless not summon the nostalgia which epitomizes the word "church" unless the structure had turned-up tile eaves and bamboo sliding paper doors. And for others, the church must be the soaring attenuations of Gothic, with its pointed arches, gargoyles, and spires which point toward heaven.

What should a church look like? Is a colonial-Georgian chapel on the top of Mount Popocatepetl any less churchly than it is in New England? I believe it would be so for most people, because of its sense of inappropriateness in relation to its surroundings. But would it be, in reality, any less acceptable than a Romanesque basilica on Madison Avenue or a pseudo-Gothic brick church in Pittsburgh?

It is a strange and paradoxical situation which American ecclesiastical architecture has experienced for many years, in which anachronisms (that is, those elements which are out of step with time and place)

have become accepted as the commonplace, while appropriate structures which bespeak their times have been looked upon as bizarre.

The first contemporary churches were shocking in comparison with their unhappy victorian counterparts; for, like the Ubangis of Africa, ugliness had become the norm and beauty the aberration.

While this may appear to be a curious anomaly, it is simply a 20th-century echo of what has occurred many times in the past.

Each age subconsciously and ultimately makes its own tradition. It borrows from the past and builds upon it to form what will be looked upon as tradition in the future.

As architects, we believe we should seek to express denominational roots in appropriate fashions, if it is desired. Calling attention in pictorial or sculptural or other form to the events which were germane to the creation of the particular branch of the Christian faith, or to major steps in its history, are important to those who follow.

There is, however, some danger if we fail to recognize a certain fluidity in the nature of the traditions which have grown around historical events. Doubtless, this is a regenerative process of which proper control may be a measure of denominational metabolism.

Many churches have established bureaus of church building whose advice is of considerable help to the architects. But these bureaus,

at least in my opinion, are often grossly understaffed, and their effectiveness is impaired because they have no "depth of field" in the clergy at large. They often, of necessity, must accomplish almost superhuman tasks in effecting an appropriate liaison between the architect, the minister, the building committee, and the department.

It is unreasonable to expect the often understaffed denominational bureaus of church building to speak with a Protestant version of pontifical infallibility concerning subjects which do not seem to have been thoroughly aired by the clergy.

It does not seem too long ago when the typical Methodist church was an auditorium. The change to the present liturgical form was in many respects a swift one and it was accomplished amid anguished cries from the Akron Plan traditionalists. Some of the first crosses on Methodist communion tables were described as the initial step in the return to Rome. The divided pulpit was deplored.

Today these forms are largely "traditional"; and the pendulum has swung, in some instances, to round edifices reminiscent of the type previously abandoned.

I am referring to the evangelical church form, the gathering of the flock around a central or divided pulpit. This shape has been characterized, rather unkindly I think, as a "tent with permanent walls and air conditioning."

Who has been responsible for these changes?

In the case of the no-longer-existing Methodist bureau, at least many of them are initiated by the architects, with little or no guidance from the clergy. A shocking state of affairs, I grant you. We architects must solicit thoughtful co-operation and counsel from those who are charged with the spiritual needs of the flock.

It appears to me that we architects should seek to design contemporary churches for contemporary needs. This is a suggestion for self-analysis on the part of each denomination and congregation, led by the clergy, in order to seek a program which, although influenced by tradition, expresses this tradition in terms of current needs.

This is not a plea for the abandonment of tradition, but it is a suggestion that we should seek the spiritual nature and physical demands which created the forms. I question whether any architectural form or arrangement should be copied, if the need which generated it has long ago disappeared.

It would seem to me that traditions are valuable, not because they have become sanctified through use or abuse but only as they serve a useful purpose as a tool in administering the Lord's work in today's, not yesterday's, universe.

So it is the architect's duty to ask each congregation not only concerning their denominational tradi-

tions but concerning their local group aspirations of their ministry in their own sphere of influence.

Marvin Halverson, writing in the excellent book, *Religious Building for Today*, states his belief that "God continues to speak his word in the language of each new age . . . the restoration of spiritual health to present-day society involves the restoration to the church building of the symbolic and formative role which it once possessed in man's common life . . . much as an age may try to disguise itself, its real nature is disclosed because architecture is the most social of all the arts. Architecture therefore is one of the most significant indices of the spiritual climate of an age.

"The church . . . is a family, a people, a community called into being to serve a purpose . . . the nature of its life, its worship, its vocation, and its function in the world demand altogether new approaches to worship and architecture . . . architectural symbolism must arise from the church's life and a building appropriate to it."

If we can think of "worship" only in the sense of obeisance to our God, his remarks would seem more specifically related to a wayside chapel than to a compound group of religious buildings and their attendant provisions for communal activities.

The picturesque white colonial meetinghouse, set alone in a grove of trees and used only on Sunday

by a minister who may have had little theological training, preaching to a congregation of uneducated farmers, is a far cry from the complex church plants of today, operated by a staff of 20 or more trained workers who minister to sophisticated groups of worldly-wise constituents.

If these great groups of religious buildings are to become no more than glorified country clubs, there must be a growing awareness of the fundamental reason for their existence.

CERTAINLY worship is a corporate part. But, in the modern Protestant church, in terms of the proportionate number of square feet appropriated to it, it occurs to me that some re-examination of the true purposes of the church in our transcendent culture may be in order.

We are designing buildings for Christian fellowship. There is a danger that it could become more fellowship than Christian. While waiting for a train recently, I picked up a copy of *Playboy*. In glancing through it in the midst of its typical pictures, I noticed the following question, "Does God really need that bowling alley in the basement?"

If the church can, through self-analysis, create an individual program, expressive of its own needs, and, if the architect can express these needs, the banality of regi-

mented conformity can be avoided to create a vital church which has been tailored to a living purpose.

In such a program it seems essential that a dichotomy of balance be established between the type of worship which is needed in an age of guided missiles and space ships and the more secular activities of the Church. If worship can be said to be the soul, it may be reasoned that it exists largely today in the body of Christian fellowship. Our buildings should reflect this union.

C. Harry Atkinson has written: "We are currently experiencing the birth pangs which inevitably attend the beginning of any new architectural experiment. This new cycle will doubtless pass through many changes. There will be excesses and undisciplined outbursts as it moves forward on its way to maturity. We can expect what we might facetiously call 'architectural juvenile delinquency.'

"Many of the new architectural expressions will be disturbing to our complacency, and rightly so. Others may be so good as to invite our re-evaluation of their importance. Conceivably, some of us may be as far wrong in appraising the true worth of modern architecture as were those of past generations who resented bitterly the arrival of Gothic. They called it crude, radical, pagan and barbaric.

"One authority in the 16th century even went so far as to say that it was 'a fantastic heap of

spires, pinnacles, and grotesque decoration lacking in the simple beauty of the classical orders.' Yet in due course Gothic became one of the noblest architectural expressions of the religious and cultural life of Christendom. . . .

"Another peek into our history book reveals that those architects whose efforts came to fruition in one of the great styles of the past were not men who were satisfied to imitate the work of their predecessors. They did not 'wander through creation with their headlights on behind.' While they learned a great deal from their predecessors, they also saw the inadequacies and courageously set about using their own skills, and technologies to improve what they had inherited. In a sense, in their own day the so-called traditionalists were the modernists, the disturbing innovators."*

Some more or less traditional churches are still being erected and will continue to be erected. Frankly, I hope we will be privileged to co-operate with those who feel that such an approach satisfies their particular needs as they now see them.

It is my belief, however, that the stylistic revivals will become increasingly scarce as history embarks upon an oft-repeated pattern. History will, I believe, record these years as the beginning of the golden age of church construction.

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By J. WOODROW HEARN

How to Increase Pledges

*Basic steps in conducting
the Every Member Canvass*



THE Every Member Canvass is now a tried and proved method of church fund raising. It is increasing giving from 30 to 100 per cent, and it is proving itself to be a workable method of applying principles of Christian stewardship.

We found there are just four basic steps in conducting such a canvass:

1. *Build the program.* Chart the program that you and your people want for the next year. Start by asking, "If we had all the funds necessary, what would you like to see our church do next year?" Enlist the help of all groups in putting down on paper the best possible program, and then cut it, if necessary, to what is deemed possible.

2. *Estimate the giving potential.*

There are several methods for doing this: Make a confidential appraisal of the membership, using a large committee of workers. Or, obtain the average family income in your town or area and decide what per cent of their income the

families of your church could give if they were completely interested in the new program. (Although the church generally upholds the tithe, only 3 per cent of estimated income of church families would increase the average church budget considerably.)

3. *Telling the story.* Tell the story of the program so that people will help. Whether they pledge, and the amount they pledge, will be determined by their understanding of what the church is attempting to do. A congregational dinner will help as it gives the committee a chance to set forth its aims.

A printed folder with pictures of church activities and a summary of the program in budget

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form should be sent to each family. Other leaflets on stewardship or pledging may also be sent. There are the mailings between the dinner and pledging.

The involvement of people in developing the program, suggesting the goals, preparing for the dinner meeting, stuffing letters, serving on committees, making telephone calls, or anything which personally gives an individual contact with the work of the Every Member Canvass is valuable.

4. *A call in every home.* The telephone company's advice: "If you really mean business, make your call person to person," surely applies to this calling. Preparation should be made in four parts:

- Enlist the visitors with care. But those who have previously done little work for the church will help if they have had part in the overall planning.

- Provide the visitors with a good tool, such as a turn-over chart which tells the story of the church program. This can be used in each home visited.

- Train the visitors to make their calls. If a turn-over chart is employed, this task becomes easier.

The visitors should make their own commitments first. Before Loyalty Sunday each visitor should pledge.

- The visitors should be cautioned not to make excuses for some families by saying they never made a pledge and never will. In one church, a woman who had not been in the church in three years, and whose address had been lost until the Every Member Canvass committee located her, was visited by a team who thought they were wasting their time. But they used their turn-over chart. Though she had never made a pledge before, she signed the card indicating she wanted to give \$10 per week.

Where the four basic steps have been followed—build a program, estimate giving potential, tell the story, call in every home—the Every Member Canvass has revolutionized the church finance and stewardship.

Every church really should add a fifth step on follow-up, keeping the congregation informed both on payment of pledges and the fulfillment of the plans adopted. Those who pledge because they are interested will keep payments up-to-date as the church keeps them interested.

Christian Sensitivity

Christians who expect those in whom Christ does *not* yet dwell to act as though he *does*, make his cross "much ado about nothing"! If we possess his sensitivity, we will not do this.

"... where are those thine accusers? ... Neither do I condemn thee: Go, and sin no more."

—EUGENIA PRICE in *Early Will I Seek Thee* (Fleming H. Revell Co.)

By FRANKLIN H. LITTELL

MARRIAGE hits the seminaries

For most ministerial students, the center of community life has moved from seminary to family.

MUCH IS BEING said and written about the crisis in public schools and universities because of population growth in the United States. Not only are families larger, but young people are staying longer in school. The percentage of students going on to college is already greater now than that in high school a generation ago.

The effects of all this on schools training men for the ministry is sometimes forgotten. More men are going into the ministry and, as the Niebuhr-Williams-Gustafson study (*The Advancement of Theo-*

logical Education, Harper & Bros., \$4.00) clearly showed, they are getting longer and more thorough training in preparation for their work. Our seminaries are now pressed to capacity, and the pressure is mounting.

One result is that The Methodist Church is setting up two new seminaries and expanding and improving facilities of those already in existence. But there are two special problems, both deriving from the fact that the Christian population is expanding far more rapidly than leadership can be trained for the churches. One is marriage, and the other is the need for ministers. These problems call into question the whole classical pattern of seminary education and community life, and cannot be solved solely by the addition of new institutions.

For more than 1,000 years the

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Christian Church trained its professional leadership in communities organized according to the monastic discipline. They had community life—with common worship, common meals.

The Church knew that those who would be subject to the most serious pressures of living must be well equipped spiritually and that they had to be schooled by a thorough discipline.

John Wesley, as a senior tutor at Oxford, followed a close discipline of work and prayer and study. More than that, the reading, letter writing, and normal social intercourse of students in his day was closely supervised. It was an accepted part of the program.

ON THE EARLY American scene Methodists, like other denominations, established colleges and seminaries in which there was a vigorous program of study, work, worship, and spiritual exercises. The school day began with prayer and ended with common worship. Definite and supervised hours of study and physical labor were provided.

Long before social psychologists pointed out the basic role of the community as an educative force, the Church was operating its schools on the premise that lectures and books and papers alone were inadequate to provide the experience necessary for the ministry.

In the seminary they experienced, at a level that would carry them

through a lifetime of difficult service, the meaning of the New Testament brotherhood of the apostolate. The Methodist Church, like other major Protestant church bodies, enforced a training program which involved only a slight modification of the monastic ideal.

This basic pattern continued until World War II. In the last 15 years, however, two developments have occurred which have radically changed a millennium's history of educating Church leadership.

The first development is the fact that a high percentage (in many cases a considerable majority) of seminary students are married. In the last decade scarcely a seminary administrator has escaped the worry of adapting a single men's dormitory to the needs of small families, and of raising money for buildings for married students.

There is no evidence, of course, that married men study less earnestly or accomplish less academically than single men. If anything, quite the contrary is true!

But the main point is this: Although formal educational procedures and standards remain relatively undisturbed, the most essential element of all has been severely shattered. The disciplined common life of single men in a community of worship and study is gone.

The "common life," and all that it represents in classical seminary education throughout Christian history, is simply impossible in a

society built upon a complex of family units. Religious communities from the Harmonists to the Amana Colonies—to go back no farther—have documented this fact by abandoning their community rules.

From every direction and from seminaries of the most divergent confessional and creedal traditions are coming the reports: Married students' dormitories can be built, but the seminary can no longer be maintained as a primary group. Obviously, the primary group is the family, and the best seminary can only be a reasonably small society holding primary groups together.

Recognizing instinctively that the common life can no longer be experienced under these conditions—at least in its classical form—and subject to the great demands of congregations without pastors, more and more men are taking charges or circuits during seminary.

This takes account of the second development—the need of the churches for pastoral leadership.

The educational experience can no longer be grounded in common worship and living and, if the needs of the churches are so demanding, there is every reason why the man studying for the ministry and committed to it should live in the parsonage and leave his wife and children there while commuting back and forth to school. Maintaining family life in a parsonage at the center of a congregation is far more rewarding spiritually than attempt-

ing to weather the difficult tensions of dormitory life. But seminary life is still largely planned and operated as though the old style of community life were possible.

This is just what more seminary men are doing each year. They are giving up the fiction of community life at the seminary and joining the growing host of "drive-ins." They appear for morning classes at eight o'clock, take solid hours of classes, one right after the other.

One seminary recently reported in a meeting of church historians that 90 per cent of its students operated on that schedule. Most have reported 50 per cent or more so engaged as commuters.

Not only has the common life disappeared in the seminaries, but professors and students are encountering the most serious difficulties in arranging for even occasional individual conferences. Car pools are notoriously impatient of delays in schedule, whether from the factory home or from the seminary home.

Seminary professors have been chosen not merely with an eye to scholarly and scientific capacities but with concern for pastoral insights. Often the most important events in the seminary years have not been identified with books or term papers as much as with some treasured experience of the fellowship of teachers and students.

If the short years of seminary training can no longer provide the

student with the common life, close discipline, high experience of the brotherhood of the real apostolate (whose memory often sustained the minister in difficult years of maturity), what is the alternative?

Obviously, an alternative must be found. The Church has always found that the precious and closely-knit years of seminary were utterly essential in finding faith, pruning away extravagant and undisciplined emotions or enthusiasm, equipping the young minister with spiritual armor suited to his talents and limitations.

What is the price the Church must pay in the long pull if a faculty can no longer guarantee this kind of pastoral attention to men in training? To this question one professor jokingly replies that "fifty Muslim muzzezins" could be buried in the student body for months before the "spiritual directors" could find it out.

The remark points to real dangers in a situation where a seminary faculty can no longer direct the intellectual and spiritual pilgrimage of a man according to his needs.

A possible alternative might well be development of a program of in-service training comparable to those provided by great universities for junior executives, engineers, personnel directors, and like vocational groups—on the job. That is, recognizing that the present trend cannot be reversed for a time, the seminary would develop a program

for professors and an enlarged staff of instructors to visit regularly and work with men on the field in their pastoral situations.

This would be much more than "supervised field work," although our seminaries have there a foundation of experience on which the new concept of seminary education could be built. It would mean that an enlarged staff of younger instructors would be needed, for in many cases students are living in and serving congregations a hundred and more miles from the seminary. But by such a plan the life of common concern, of community, could be taken to the men where their hearts now are, and where their treasure is.

If carried through with imagination, such an in-service training program might bring a new and vital relationship between the seminary faculties and the congregations. The congregations are already deriving a real service from the men at an earlier year than the old plan of seminary education calls for, and by such a new plan they would derive benefit directly from the seminary staff as well. It is not too much to think that in such a plan the congregations would help to carry the increased instructional cost involved.

The problem is acute, and the old plan of seminary education has broken down in the face of it. An active discussion of the alternatives is needed to find a way to solve it.

The Lord's Prayer

Thou, to the Mercy-seat our souls doth gather,
To do our duty unto Thee **OUR FATHER**
To Whom all praise, all honor, should be given,
For Thou art the great God *who are in heaven,*
Thou, by Thy wisdom, rul'st the world's whole frame
Forever, therefore *hallowed be Thy name,*
Let never more delays divide us from
Thy glorious grace, but let *Thy Kingdom come;*
Let Thy commands, opposed by one,
But Thy good pleasure and *Thy will be done*
And let our promptness to obey be even
The very same *on earth as 'tis in Heaven;*
Then for our souls, O Lord, we also pray
Thou would'st be pleased to *give us this day*
The food for life, wherewith our souls are fed,
Sufficient raiment, and *our daily bread;*
With every needful thing do Thou relieve us,
And of Thy mercy, pity *and forgive us*
All our misdeeds for Him, Whom Thou did'st please
To make an offering for *our trespasses;*
And for as much, O Lord, as we believe
That Thou wilt pardon us *as we forgive*
Let that love teach wherewith Thou dost acquaint us
To pardon all *those who trespass against us;*
And though, sometimes, Thou find'st we have forgot
This love to Thee, yet help *and lead us not*
Through soul or body's want to desperation,
Nor let earth's gain drive us *into temptation,*
Let not the soul of any true believer
Fall in time of trial *but deliver,*
Yea, save them from the malice of the devil,
And, both in life and death, keep *us from evil;*
Thus pray we, Lord, for that of Thee, from Whom
This may be had *for Thine is the Kingdom,*
This world is of Thy work, its wond'rous story
To Thee belongs *the power, and the glory,*
And all Thy wond'rous works have ended never,
But will remain forever, and *forever,*
Thus we poor creatures would confess again
And thus say, eternally **AMEN.**

—Written July 4, 1823, and found on the person of a Civil War soldier. Submitted by Chester C. McPheeters, Flint, Mich.

Methodists continue to wrestle
with the nature of worship and
the place of music in the service.

Unfinished Business . . .

By EDWIN EDGAR VOIGT

OUR CHURCH, unfortunately, is not yet of one mind on what morning worship should be. Extensive samplings made by the Commission on Worship show no large interest in adopting a single order of worship for all churches.

Our church wants to be "informal"—but it isn't. It hesitates about accepting a church-wide order of worship. Each church wants to do what is right in its own eyes. And the pastor in his informal way proceeds to create an order of worship which, at least during his tenure, is as hard and fast as the Roman Catholic Mass or the Anglican Common Prayer.

In setting up an order of worship, ministers turn here and there for "helps." The appropriateness of some of these carefully gleaned materials is open to question. Dean W. F. Sperry, in his *Reality in*

Worship (out of print) deplors these "predatory raids on the ancient liturgies" by saying:

A living organism is dismembered to yield a prayer here, a set of short responses there, and. . . . Most of our "enriched and beautified" services are lifeless mosaics. . . .

Let us be more specific. Take a Gregorian Litany, for example. Is it inserted in the right place? In fact, does the free church style of worship have a true place for it? Does it find a structural place, as it has in the original, in the new setting? Or it is, like ornamental Gothic, just something decorative? After all, to what degree can this, or any ancient form, truly be domesticated in the 20th century?

Dean Sperry declares that worship must include praise, penitence, and forgiveness, psalter and lesson, pastoral prayer, and sermon—with hymns and anthems appropriately interspersed. After a brilliant an-

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alysis of the nature of worship, he concludes that worship must have at least three elements:

"1. A direct call to worship and the celebration of some one of the attributes of God.

"2. There will follow naturally a statement of precisely those aspects of human nature and character which are suggested by contrast.

"3. Once the service has dealt adequately with this antithesis and has received an assurance of forgiveness, it will pass on into its central devotional period of rededication. Here the main elements are the pastoral prayer of petition and intercession, and the sermon which will be a recapitulation and exposition of the love of God."

Some better analysis may appear some day, but it has not yet arrived. Meanwhile what seems to be wanted is something more or less simple, direct, and comprehensible. It must be clear and understandable,



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both as to the written and spoken word and as to the musical content.

All this calls for more study on what worship is and how music can best contribute to it. We are in serious shortage of the right and appropriate musical forms. But we cannot turn out sacred music as from a spigot. What do we expect of a composer? Does the composer utter what is in his heart and soul, or does he do pot-boiling, hack writing, getting out something for some occasion?

One is reminded of a remark attributed to Sibelius: "I like all music if it is music. If it is merely trying to prove something I don't like it."

Yet it is a fact that some of the great music of the ages was conceived for a special occasion.

In the new church-wide concern for more reality in worship, at least these things should be worked at: Wider participation in the discussion of what worship is, help in introducing the proper musical forms into the appropriate places in the service, research on what are the appropriate musical forms for worship in the free churches, and creation of new forms using the idiom of the age and directly speaking to the spirit of the age.

We immediately think of basic relationships between the pastor, director, and organist. It is a kind of scandal to our religious maturity that, in an institution conceived in the grace of Christ and dedicated to

the love of God, the area of church music is so often an arena.

The main offender is probably the preacher. He is the man in charge, making the final decisions, so his ignorance is the more inexcusable, but also understandable. He has grown up in the Protestant tradition, believing that the sermon is the essential thing in the morning worship. In the sermon, according to Protestants, God speaks to his people.

Now, the preacher is usually very humble about this assignment. He would prostrate himself before the altar (if he had an altar) before he rises to declare the word of God as he understands it. But this is the tradition in which he stands. Therefore, in this context, all the elements of the service—the psalter selection, the songs, the Scripture, the prayers, and the anthem (he is hard put to know what to do about the collection)—all should point to that moment when he speaks in the name of the Lord.

So, the preacher tries to unify the service and point it at one theme. It is doubtful that materials can be found to accomplish such an objective. Another warning from Dean Sperry is quite to the point:

"We may safely say, then, that a service of worship conceived in a single mood and confined to a single idea will be monotonous, will prove an exacting strain on the worshiper, and save in the hand of a truly great artist at the summit of

his powers, will surely be a failure."

Under the circumstances, except for the exceptional "artist," music tends to become a frill, a handmaiden for an ulterior purpose. And naturally when the handmaiden gets her moment she takes off with the wings of the morning, and the director swings his baton like Achilles before the gates of Troy. So, the pastor writhes over his prima donna musicians, and the musician writhes over the pastor's musical tastes.

Our pastors, on all levels, can never get too much solid training in the liturgical values of sacred music. Meanwhile, let it also be noted that the musical directors for church service need a wider training; for music in the church is a specialized kind of music. The high-school band director or the community vocal teacher, even though technically competent in their musical specialties, are hardly *per se* qualified to be in charge of the musical program of the church.

In that connection, the standards of the National Fellowship of Methodist Musicians for ministers of music are highly commendable. They are rigid and, if anything, might be strengthened.

A passing reference ought also to be made to the musician's relationship to the organizational structure of the local church. The little pamphlet, *The Commission on Worship in the Local Church*, recently published by the Commis-

sion on Worship seeks to spell this out. Actually, the success of a service of worship depends upon many more people than the pastor or musicians alone. A whole platoon of local church functionaries are vitally involved. They should see that they are engaged in a common task, not in atomistic duties.

AT THE RISK of threshing old straw, I need to recall that when Protestantism broke with the medieval church, the break was complete. How complete it was is set forth by W. D. Maxwell, in *A History of Worship in the Church of Scotland* (Oxford Press, \$2.40) in a quotation from an essay written in 1705 by a certain Hog of Carnock, who supported the use of the Lord's Prayer for instruction and devotion, but not for use in the service. He said:

"Seeing our antagonists make use of this as the special reason for concluding public prayer with these words . . . I must say, I doubt not the concurrence of those who are exercised to Godliness, that it is (in this sense) an engine of hell, not only far contrary to the divine prescript, but likewise perversion to the Gospel of Christ."

The Reformers, tearing up the old liturgical forms, proceeded to reconstruct the physical structure of the house of worship. The Wesleys, coming out of the Church of England and remaining priests all their lives, did not go to extremes.

But note that they called their places of worship "meeting houses," which had architectural changes that we certainly can call functional. And it was not until late in their lives that they yielded to the growing pressures of serving communion in the meeting houses. Before that Methodists went to the established churches for communion, where the altar and all the arrangement of sacred things gave a proper setting for the Sacrament.

Therefore, the meeting house was what it says, a meeting place for preaching, for prayer, and for praise. Wesley's Chapel in London is an interesting example of this specific functional idea. It is a square room or nearly so, and the pulpit is high and prominent, not far off the center of the room. It was strictly functional, built for the special purpose John Wesley had in mind—to preach.

American Methodism, going along with American Protestantism, even went beyond this type of construction. The room was designed to see and hear the preacher. The choir, which was to lead out in the singing, was stationed where it could do so. The pulpit was the central point, so designed and ornamented that it automatically drew the eye. It was the center, not of itself, but because it supported the Bible, which was the Word of God, and the final authority and measure of the meaning and destiny of life.

Behind the pulpit stood the

preacher, the expounder of the Word of God, and the exhorter to accept its promises and follow its precepts. Note, please, the communion table stood below the pulpit, signifying that the Sacrament was a means of Grace, but not equivalent to the Word. This was definitely symbolic, and expressed the Protestant mind in America.

This is the rock from whence we have been hewn. Now we are in transition. We are in the mood to "enrich worship" (horrible phrase). So, like the housewife we have to move the furniture and, like her, we find the shifting experimental sport. We fussed around with Gothic, or "modified" Gothic, and being not too satisfied we tried new forms, like atonal music, with asymmetrical lines, oblique angles, and cow-shed roofs.

All this is in a way ludicrous and in a way exciting. It may eventually lead to something. As an architect once commented, "The Gothic was functional," that is, using stone there was no other logical and mechanical outcome than the pillar, the arch, the vaulting, the clerestory, and the buttress. The ornamental and decorative features were additions only, depending on imagination and purse.

So now we have a new media of construction. They open up untold possibilities, and in the experimentation it may well be possible, as is to be devoutly hoped, that we will find a structural form which ex-

presses the inner spirit of Protestantism as well as the Gothic expressed the Middle Ages.

Meanwhile, we are in a dither. We are universally moving to an open chancel and altar, and so what do you do with the pulpit? With this growing liturgical interest the choir has a new and important role, but where do you station them? We make prominent the altar, as is good, but too many do not know what an altar is, how it should be placed, or furnished, or respected. The preacher strolls back and forth before it, as though it did not exist, and the choir director carries his music stand out in front of it, and proceeds with his gyrations.

Here is a great deal of unfinished business for the Church to wrestle with. Specifically, if we are to make worship a true spiritual experience, three questions of design must be solved: Where shall we locate the organ console? How and where shall the choir be seated? From what point shall the director conduct the music?

For Roman Catholics and Episcopalians the answers are comparatively easy; they are not for Methodists. It is high time that the best theological minds, the best musical minds, and the best architectural minds began to function together, so that the place of worship becomes a holy place where Methodists truly can worship without distraction, and with singleness of eye and heart and mind.

the Church and the Cocktail Cult

By CHARLES E. RICE

*Total abstinence without basis
in faith is unrelated to true
Christian temperance.*

THE PROMOTION of temperance is one of the best-dressed works of modern Methodism. Attractive advertising and reputable scholarship have brought a new day for this old cause. The thunderous crusades of the past have been replaced by seminars, panels, and workshops.

The new approach comes none too soon for our hypersophisticated culture. The only one who will really listen to the flamboyant crusader now is his psychiatrist.

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The distilleries learned more readily than the churches that the premium today is on middle-class manners. "Distinction" and "smartness" became virtues overnight.

Now Methodism is countering with the virtue of total abstinence imposed upon the picture of the well-bred, acceptable person. Nevertheless, the fact remains that any concept of Mr. Average American is largely an economic one. Therefore, the liquor industry has a great advantage in the race to couple such an image with its product.

Whether our new methods can seriously contend with the commercial grip upon the "lonely crowd" remains to be seen. In any case, many will agree that the current program is the best so far to come from our Methodist temperance leaders.

Yet, deeper questions of adequacy must be asked. Older campaigns for temperance largely ignored these questions. If the new effort at communication in this field is really new, it will be prepared to deal with fundamental questions which previous programs did not answer.

Any Christian program must ask, "What is the Christian Witness?" Is there a communication which is peculiarly Christian? Where does Christian witnessing coincide with the ways in which the world talks?

The gravity of this question is the keynote in contemporary theology. It cannot be irrelevant for the specific mission of Christian tem-

perance. Dietrich Bonhoeffer in *Ethics* (Macmillan, \$4) for example, challenges whether the effort to transmit a "cause" or "program" is ever genuine Christian witness. "One who is committed to an ethical program can only waste his forces on the empty air, and even his martyrdom will not be a source of strength for his cause or a threat to the wicked."

This is to say that Christian ethics cannot be given from one to another unless all the profundity of faith itself is introduced into the transaction. Communicating to another a faith which may lead him to abstain may not be identified with promoting abstinence as a "cause" or "historic position."

Ominous new reports of the "secret sell" devices remind us that the means of communication raise a host of theological perils. Who is to say that a cause is good enough to justify repetitious delivery into the conscience of man? What begins as subtle advertising can logically end in "the rape of the mind." If we are to commend to another a personal decision, the route must be "from faith to faith."

Actually, the human mind is a pliable instrument. It is not really difficult to sway men to give their loyalty to imaginative goals and noble projects. The Church bears a calling infinitely more difficult. We are summoned to convey that faith which gives men freedom and self-determination. The self-deter-

mination of the Christian bears a striking resemblance to historic definitions of temperance.

The interest of Christian temperance work is to guide faith's free men into the great range of possibilities in the temperate life. Abstinence itself, if an act of faith, must be the expression of freedom and not of conformity.

Secondly, a sound witness for temperance must thoroughly admit the ground rules of logic. Older approaches often substituted fervor for reason. Propositions and terms used in Christian ethics are not exempt from the rational demands placed on these tools in other fields. Christian witness goes farther than reason but cannot evade reason.

THERE IS A confusion of terms which has become orthodox for the Methodist program. We have a facile equation: *Temperance*=*Abstinence*=*Prohibition*. It is granted that total abstinence is disciplinary. This does not give us license, however, to say that these terms are synonymous.

If total abstinence is elected short of faith, it is completely unrelated to the Christian virtue of temperance. Again, many will openly promote total abstinence who will not campaign for prohibition. Prohibition finds political advocates sometimes who make strange bedfellows for Christians.

Then there are those Christians who, out of the resources of their

faith, both abstain and seek prohibitive legislation.

Inquiry could be made into the damage rendered the virtue of temperance through its confinement to the one form of abstinence. The word has received undue negative color. W. E. Sangster, in *The Pure in Heart* (Abingdon, \$4.50), discusses temperance as one of the "fruits of the Spirit" and shows that it refers to a self-control akin to stewardship. Otley defines it as "control of appetite in the sphere of sex, food, and drink; but also the temper of moderation in expenditure, of sobriety in judgment and self-esteem, of self-restraint in matters of speech."

These definitions would show that temperance is a grander idea than can be seen through the one prism of abstinence from alcohol.

Methodism today approves only that man who abstains completely from drink, but the church tolerates and accepts the loyalty of many who do not. Somehow we must re-examine our responsibility for and acceptance of the man who sincerely exercises his faith in limiting his beverage enjoyment.

If we adamantly refuse any blessing upon this expression of temperance, we are relegating moderation to the same moral level as drunkenness. Indeed there are those who quickly regard the taking of a drink on a par with lying or stealing.

In this intemperate society dare we say that sobriety is irrelevant?

Does Christ really accept the teetotaler in a way superior to his acceptance of the very occasional drinker? Of course, most pastors and temperance leaders would answer "No" to these questions. Yet, by implication as well as by our neglect of the larger subject, we answer "Yes." This is a certain loss of moral encouragement to those who are passing from leisure drinking into the cultic social whirl.

Laymen who are aware that temperance seminars always come out at the same place are suspicious and thus avoid them altogether. Most of those who go are already committed to abstinence and coals are hauled to Newcastle. Yet, those who learn that moderation is preferable to wanton indulgence are in the long-run allies of those who choose abstinence as their witness.

The ecumenical era brings a new question to the temperance interests of Christendom. Temperance is one concrete place where Methodism's ecumenical charity will be tested. Our ethical zeal is often our pride in such circles, and it may be here that we can learn the most from our fellow Christians.

This does not forego the fact that we may contribute while we learn and stand up for what we believe. But the plain fact is: Many Protestant denominations enter the ecumenical halls without having endorsed abstinence as the single Christian position.

Some of our seminars on "Chris-

tianity and Alcohol" might consider exploring with utmost diligence and respect the views of non-abstaining theologians on this subject. Methodism would not compromise itself if it should allow such inquiry. Anyway, it is already allowed in the seminaries.

Lutherans and Episcopalians, for example, are concerned with the evils which surround alcohol. They are not historically teetotallers, but abstinence is taught as a live option for faith. Their studies of alcoholism, means of rehabilitation, and education for sobriety are not to be disregarded. On the other hand, those Protestant bodies commonly known as evangelical are to be heard, too. The Presbyterians are among these and often lead the way in giving abstinence an evangelical breadth.

Rome is at present outside the ecumenical exchange, but the Roman Catholic church's view is worth noting. Temperance is actually taught as a cardinal virtue. As applied to drinking, it is the virtue of sobriety which means either total abstinence or moderate use. The virtue of abstinence itself concerns food and fasting more than alcoholic beverage. The evangelical who sees a priest with a beer may ask, "Why doesn't he practice what he preaches?"

Christian thought is united in being concerned for the alcoholism of our times. The church is truly derelict which does not weigh this

as it speaks to the cocktail cult.

What pastor doesn't have at least one alcoholic on his church's membership roll? Open-minded pursuit and information about this problem can do more to temper the drinker than all exhortations to abstain.

Abstinence itself could gain more adherents by this route than by the not-too-subtle identification of drinking with mortal sin. It is significant that Alcoholics Anonymous does not promote total abstinence as a cause or ideal for the world. This group believes only that they cannot drink; some will tell you that they wish they could, but they cannot.

Not even the most urgent ethical concerns today can isolate themselves from the theological revival. Perhaps the key to the failure of previous temperance movements is a theological one. A start would be to include, in our program, seminars which raise the philosophy of temperance as a basic question and which seek theological answers.

Credit must be awarded the effort which has already been made to give content and authority to the message of temperance. References to medicine, psychology, and sociology give new credibility to the case against alcohol. This objectivity, however, is curtailed by the impression that it is invoked to "back up" the official position of the Church. Christian witness must go deeper, far deeper.

Why I Cannot Retire



By BLAIR SUMNER LATSHAW

*It is never too late for new adventure,
and retirement offers an opportunity.*

MY OWN conference last June awarded me the pin of a retired minister, and I wear it with pride. Behind me are 48 years of active service in the Christian ministry—yet I am not really retired. As long as life lasts and work remains to be done, I am not “through.” And I speak for hundreds of other retired ministers.

I believe that Methodism is generous in putting the age of compulsory retirement at 72. A definite time must be set, even though some men are vigorous at that age. All of us have seen men who were broken-hearted when they were compelled to quit, and yet they

should have retired long before.

Well-meaning friends may say, “It must be fine to have nothing to do,” and therefore to sit down and enjoy one’s self. It is the “quiet evening time” in their thinking, when one can look forward to the sleep of the night.

I cannot settle down to such sitting quietly. And I want to tell you why. I have four good reasons:

1. The first is because of my call to the ministry.

I started preaching because I believed I had a definite call of God. At the time, I was teaching in one of our college preparatory schools. Suddenly I was offered a church and, though I was enjoying my work, I was haunted with the idea that God wanted me to preach.

I had already bought a ticket

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for a trip to Europe. The church was insistent; I had to accept or reject the offer. I prayed earnestly, and the result was that I gave up the trip and took the church.

I have never doubted the reality of that call, and I have never regretted my answer. I have thought of God as calling farmers, artists, businessmen, musicians, and teachers, but my call into the ministry has seemed to me to be a kind of summons to the supreme calling.

This call was for life. So, it does not stop with the close of a particular pastorate or with a new relationship to a conference. If God spoke to me in the past, he still speaks. I hear him say that he still has work for me to do.

The release of nuclear energy, the unleashing of forces whose power is beyond our wildest imagination, the appearance of atheistic and utterly unscrupulous despots who have these marvelous forces at their command all present possibilities that fill our souls with horror. But these forces have limitless possibilities for good as well as evil. This generation must make decisions that will determine human destiny. God calls me to be a worker with him.

2. To quit is to die at the top.

How frequently we have seen people, active and efficient, putting their souls into their work, and then suddenly giving up their tasks, only to find that after they have lost their highest incentives for living,

they cannot live within a vacuum.

The famous dictum of Descartes comes to mind, "I think, therefore I am." And there are the familiar words of Proverbs, "As a man thinketh in his heart so is he." The old definition of motive is "that which moves the will." These emphases disclose how basic are thinking, motives, and incentives.

To stop thinking with all the strength of our intellectual vigor is not to stand still but to go backwards. That loss is followed by deterioration in all phases of life, often by physical death itself.

Person after person has said to me: "Don't quit. Keep going."

Two familiar scripture texts come to mind: *At evening time there shall be light* (Zech. 14:7); *The path of the righteous is like the light of dawn, which shines brighter and brighter until full day* (Prov. 4:18).

3. What is called retirement is, or ought to be, a great new adventure.

All life is an adventure, as none of us needs to be told. When a man or a woman decides to answer the call of God for the Christian ministry—when he goes to his first charge—he is entering upon a new adventure. When the time comes that he is not physically able to carry the terrific responsibilities of the active ministry, he does not quit but enters upon a new phase of continuing adventure.

In many ways I have been struck

by the fact that this is particularly a day of adventure. And the Bible is a book of adventure. You remember Hebrews 11 as a special example, but there are many others. We live and work in faith. "By faith" the prophets of God "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

The United States of America is a great adventure in human liberty, and in these days it has opportunities and responsibilities of leadership. Today the spirit of liberty, the yearning for its blessings, the demand for a new world adventure in government is everywhere.

So retirement, to me, is a stirring adventure. My mind must keep awake to the sweeping movements in the world, to the expanding vision of the Church, and to the opportunities of fulfilling my part, no matter how small that part may be. There is a thrilling opportunity of thought in world terms, of prayer that reaches around the world, of doing what my hands can find to do, and doing it with all my might.

4. Retirement is a challenge to greater breadth and greater depth in religion.

Paul Tillich recently wrote on

The Lost Dimension in Religion, and he called it "depth." He said what all of us are saying, that religion must touch the whole range of life—social, economic, cultural, and political. It is not something for Sunday, but for everyday. It is not something for ministers only, but also for laymen. And it is not only for active ministers but for retired ministers, too. So, I say with Nehemiah, "I am doing a great work, so that I cannot come down."

As I start my retirement, I am more than ever convinced that we must be Christ-seized personalities. The profoundest force in life is Christianity. It demands surrender to Christ and to his way of life.

William T. Harris, United States Commissioner of Education for the years 1889-1906, has been quoted as defining literature as "vicarious experience." This is supremely true of preaching. Paul wrote to the Thessalonians, "We were willing to have imparted unto you, not the Gospel of God only, but also our own souls."

The true Christian 'develops through the years in the experience and practice of his religion. This should be true of every minister. His religious life should continue to develop in his "retirement." Then his message and influence should be at the peak.

In the deepest sense he cannot retire. He must continue to give his message in word and deed, or lose his own soul.

THE MINISTRY on the Cartoons

Reprinted from the Chicago Theological Seminary Register.



"... and I would like to express my gratitude at the rapt attention you have given me during this sermon."



"Really now, Reverend, don't you agree that the ladies' rest room should be a lighter shade pink?"

JACK FOREST, minister of the Congregation, Ill., and a third-year student at the Chicago Theological Seminary, likes to draw cartoons. He will sketch by the following excerpts from *Counseling*, (Abingdon Press, 1940). The courtesy of *The Chicago Theological Seminary*.

"When we make a job analysis of the minister's duties, we find that he must be able to do and the skills he must have. One must be shocked at their breadth and diversity."

"He is expected to be a shepherd and a counselor. He must be understanding, sympathetic, and sensitive."

"He must also be a religious and ethical leader. In his third role he is a leader of worship which leads persons already with the Lord farther along the road."

"In his fourth set of garments he is a prophet, and preacher to those not with the Lord. He must be prophetic, fearless; one who is in the world but not of it."

"Fifth, as an administrator and organizer, he must show the wisdom of Solomon and the efficiency of a general manager."

"Finally, he has a message of reconciliation to reach. He must be prophetic, caring, not just a social worker. He must be faultless in social wisdom, strong in his faith, and a man of prayer."



toologist's Board

er of the Congregational Church in Cale-
rd-year student at Chicago Theological
cartoons. He was inspired to execute a few
excerpts from Seward Hiltner's *Pastoral*
ress, 1940). The sketches are presented by
Theological Seminary Register.

analysis of the things he is called upon
st have in order to do them, we may well
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shepherd and counselor, and in this role
g, sympathetic, wise, and patient.
gious and ethical educator.

a leader of worship and of that preaching
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ments: is an evangelist, leader of mis-
ose not within the fellowship: Striking,
o is in, but not of, the world.

or and group leader, he is firm but selfless,
olomon and the patience of Job.

ge of action for the world, in social out-
ic, caring not for the princes of this world,
strong as Hercules, brave as a martyr.

"He wondered if you preach-
ers or did any real work!"



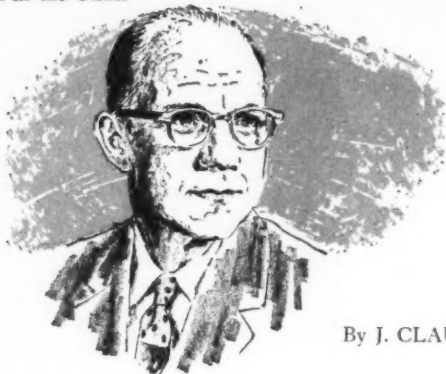
"Listen, Preacher, this
school issue is in the
field of politics, and we
don't like politics from
our pulpit!"

"But WHY can't we
have kissing games
at Pilgrim Fellow-
ship parties?"



"But really, Rever-
end, he won't bite!"





By J. CLAUDE EVANS

I'm Chaplain to a University

Such a ministry must come from
the heart of the University itself.

DO YOU mean to say that you are the University Chaplain but you are not in charge of Student Religious Activities?"

"You do not have to teach courses in Bible or philosophy of religion?"

"And you have no responsibility for public relations, speaking before local churches or civic groups on behalf of the university?"

Time after time, I have been questioned like this, always with the same incredulity when I answer, "No." And sometimes I am asked

the consequent question, "Well, and what do you do as chaplain?"

The chaplain of Southern Methodist University was once in charge of student religious activities. He was expected to do considerable speaking within the South Central Jurisdiction, interpreting the University to its constituency. He also taught homiletics.

Recognizing that the work and philosophy of the chaplaincy had become overloaded and ill-defined, the president appointed a committee of students, faculty, and administration to study the total religious life program.

After nearly two years of probing the committee came up with its

J. Claude Evans, formerly editor of the South Carolina Christian Advocate, is chaplain at Southern Methodist University, Dallas, Tex.

report. The chaplain is now "pastor and preacher to the University" conducting a spiritual ministry to the community of learning that is the university. The religious activities programs of the denominational groups and foundations are viewed as part of student activities in general, and have been placed under the jurisdiction of the office of the Dean of University life.

Central in this new approach is the assumption that a university is a unique community. It is a community of selected students, faculty, and administrators united in a common pursuit of truth. The study committee said in its report to the president: "As a religious concern, the purpose of the university becomes a search for truth in an atmosphere of reverence for the Creator and an insatiable curiosity concerning the nature and meaning of his creation."

Beyond this, it is assumed that a Christian university is one in which the search for truth is carried on in the perspective of the revelation of reality seen in biblical history, in the life and death and resurrection of Jesus Christ, and brought down to us by the Holy Spirit in the Church, of which The Methodist Church is a part.

The new religious life program at S.M.U. was put into effect in September, 1957, with the election of a new chaplain, the changing of the concept and title of the Dean of Students to Dean of University

Life, and with the election of a theologically trained Assistant Dean of University Life in charge of all student activities, including religious activities.

As the new chaplain, I have found my work chiefly in three areas of university life. Counseling plays a large role. Students with problems of emotional and intellectual adjustment, students with problems of faith and conduct, students with problems of vocational and marital choice need a counselor.

Furthermore, I counsel independently of any academic or administrative relationship. At the same time, I have an opportunity to relate the student to the academic or administrative authorities in case of need.

Though I hold the rank of professor of religion, I am not required to teach. Nor am I directly in charge of Student Religious Activities. However, I am related in an advisory fashion to the assistant Dean of University Life, who is responsible for student activities in general and religious activities in particular.

Through ex-officio membership on the Student Council of Religious Activities, and on the religious life staff (this latter composed of all employed workers of church and other religious groups at work on the campus), my ministry as chaplain is extended to the total religious life of the university.

But I am also "preacher of the

university." I am expected to preside or otherwise participate in whatever worship services the program of the university may include. In this function, I must serve the entire university community.

The study committee spelled out in its report that the chaplain would be invited to be prophetic in his analysis of the university and in his counsel and preaching to all. More particularly, the chaplain is expected to speak prophetically to the president, to the administration, to the faculty, and to the students.

To implement further the role of the chaplain as "preacher to the university," and to provide a pulpit from which the Word of the Church could be directed to the specific needs of a university community, regular Sunday morning worship services were begun at the university last September. Other ministers teaching on the campus and certain invited ministers from outside are occasional guest preachers, but as chaplain I must do most of the preaching.

A chapel board of directors composed of 11 students and 11 faculty-administration members give guidance to this new program. At present, the Sunday services are held in Perkins Chapel in the theology school quadrangle, pending the construction of a large, centrally located chapel for the whole university.

Basic to our Sunday service is the assumption that the university

community is a unique community with special, particular needs by virtue of the intellectual quest, and therefore the university has the right to require a special, particular ministry of the Church. This ministry must come from the heart of the university community itself, from a ministry who is sympathetic with and perceptive to the task of the university. In this manner, the Church itself has a voice at the center of the university.

Two proposals of the study committee still lie in the future. One is the building of a religious activities center. It is, therefore, proposed that Southern Methodist University construct a religious activities building, or an addition to the present student center, to serve as office, counseling, and program facilities for the co-operating church groups. Thus, religious activities would become integral to all student activities, rather than a separate and different activity for those religiously inclined.

It is also proposed that a chapel be constructed as the central focus of the campus. This building would be large enough to meet the worship needs of a university with 6,000 students, and beautiful enough to portray the importance of the religious life of worship and service within an academic community. The chapel would stand as a symbol of the over-arching importance of the Christian faith over the academic life.

SERMON STARTERS for the Last Half of Whitsuntide

WHY NOT MATCH the patriotic mood of July with a sermon series on conflicts in the mind-set of the nation's people? The heading might be, "A Bill of Rights Worth Paying."

Your Right to Differ: July 5. Scripture: Roman 12 (Phillips). "Don't let the world squeeze you into its own mold. Let God remold your mind from within, proving in practice that God's way of life for you is good, and leads on to maturity." The Methodist Hymnal: hymns, 496, 493, 491.

ANY PROTESTANT SERMON that is preached in the United States on "the right to differ" must begin with acknowledgment that it is a homiletic footnote on one of history's strange reversals. Once upon a time the right to differ was taken for granted here. It was assumed to be one of God's priceless gifts. Federalism was deliberately chosen as a form of government because its fundamental foundation was not uniformity without variety, instead

it was unity amidst diversity then.

But the prevailing climate of our day seems much more favorable to conformity than to controversy. William Whyte's *The Organization Man* (Simon & Schuster, \$5; Doubleday Anchor, \$1.45) serves the distinct purpose of pointing out one journalist's estimate of the remarkable degree to which this demand for conformity has been carried. J. B. Phillips, in his translation of Romans 12 serves the purpose of suggesting the alternative.

Read Phyllis McGinley's poem, *In Praise of Diversity* for an eloquent description of individual differences on which the right to differ is founded.

Read Rollo May's *Man's Search for Himself* (W. W. Norton, \$3.95) for a provocative analysis of our need to express our individual differences and the ways that need must be nourished.

But for a source book of illustrations on the raw courage required

to be a responsible non-conformist and the price tag to be paid by those who seek to march to the music they hear—any version of the Bible will do.

Your Right to Change: July 12. Scripture: 1 Corinthians 13:11-12. *The Methodist Hymnal*: 114, 299, 300.

IN 1957, the under-secretary of the Air Force made a speech on its Golden Anniversary, saying: "In 1907, one year after the Air Service was established to study the flying machine and the possibility of adapting it to military purposes, a contract was let to the Wright brothers to build America's first military airplane. The specifications called for its carrying two men in continuous flight for a period of one hour at 40 miles an hour. The Wright brothers met the specifications and actually built a plane that flew 42 miles per hour!" And that was just 50 years ago!

The right to change is a human necessity. It is much more than an ideal to hold; it is a fact to face. And it is a fact that can be dangerous as well as desirable. Renan predicted "that the 20th Century will spend a great deal of time picking out of the wastebasket the values the 19th Century threw into it."

Furthermore, change is difficult even when desirable. It costs the kind of painful apology John Wesley wrote Melville Horne of Madely asking forgiveness for some

of his dogmatisms of the past: "When 50 years ago, my brother and I, in the simplicity of our hearts, told the good people of England that unless they know their sins forgiven, they were under the wrath and curse of God, I marvel, Melville, that they did not stone us. The Methodists, I hope, know better now; we preach assurance, as we always did, as the common privilege of the children of God; but we do not enforce it under the pain of damnation, denounced on all who do not enjoy it."

But change, though painful, is at the same time the process by which we move from where we are closer to where God wants us to be. It is the promise that we too can claim as our own that refrain of maturity, "... but now I put away childish things."

Your Right to Inquire: July 19. Scripture: 2 Corinthians 13:8. *The Methodist Hymnal*: hymns, 64, 387, 182.

ONE OF LIFE'S most disturbing truths is the inhospitality of our minds to truths that are disturbing. Just about all of us can profit from a periodic re-evaluation of the fundamental assumptions on which the right to inquire rests.

This sermon, then, is likely to be a paean of praise of the simple art of asking probing questions, a glorification of every honest effort in pursuit of truth. It assumes that God and truth are one and that the use of one's mind is, therefore, a reason-

Special Days

July 12—Eighth Sunday after Pentecost

Aug. 6—The Transfiguration

Aug. 9—12th Sunday after Pentecost

Aug. 16—13th Sunday after Pentecost

able service unto God as well as a liberating procedure for man.

That truth has a price tag on it must be admitted. But over and over again in the laboratory of life we move toward the truth that heals only by way of the truths that hurt.

You may remember Dean Willard Sperry's study and find it useful here. He tells about the mouth of one of our New England rivers where there is a rip tide which in the days before motorboats was known as "the pull and be damned" tide. This hard name, he explains, was given to the tide by generations of tired fisherman who found that even though they did their best to row against the current, they lost their battle when the tide was running full.

One of the truths we need to help our generation pick out of the wastebasket is that truth is such a tide. The phrase "living a lie" is a contradiction in terms. Lies can't be lived in any ultimate sense. As Paul said it, in language J. B. Phillips has translated into a contemporary idiom, "After all, we can make no progress against the truth."

Your Right to Laugh: July 26, Scripture: Psalm 100. *The Methodist Hymnal:* hymns 8, 361, 12.

LIFE IS NO LAUGHING matter; but it matters significantly in our lives whether or not we learn to laugh. And it matters decisively in the quality of radiance in our religion whether or not we encourage our people to believe that they really do "Serve the Lord with gladness."

Paul Tillich has written that the infantile and anaemic forms of enjoyment advocated by many Christians almost made him forsake the Christian religion.

If we really believe that God means us to enjoy life as fun and to embrace life as good, let's say so —out loud! And let's not be afraid that we will thus offend those whose hearts are heavy. For one of the best ways to embrace life as good is to caress life's cares with the touch of light laughter.

Biography punctuates this point with an exclamation mark. In a manuscript on Abraham Lincoln, Dr. Malcolm Eiselen of the College of the Pacific has said: "An ever-present help to Lincoln in the time of trouble was his amazing ability to run away for a few moments from the crushing care of his high office. His story telling, which gave such joy to his friends and such outrage to his foes, was one of his most important safety valves. Those who knew Lincoln realized how close the laughter was to tears."

Or read Helen Keller's statement

in her early book, *Optimism, My Key to Life*: (out of print) "If I regarded my life from the point of view of the pessimist, I should be undone. . . . *But since I consider it a duty to myself and others to be happy, I escape a misery worse than any physical deprivation.*"

If Helen Keller has "a duty to be happy," who doesn't? If Helen Keller can pay the price of exercising her right to laugh, who can't?

When the vacation mood is upon our people, why not encourage them to make the most of the season by exploiting the assets it offers. Since they are going to the beach, up in the hills, camping in the woods anyhow—let's preach to the points at which they can profitably sharpen their awareness. An August series of sermons from the Psalms could do just that.

Quiet, Please! August 2, Scripture: Psalm 46. *The Methodist Hymnal*: hymns 1, 73, 29.

EVERY SUCCESSFUL athletic team develops a keen sense of timing for taking time out. To mend wounds, rest muscles, map strategy, clear minds, pump up morale, the captain calls a "time-out" in which further competition is postponed until after a period of recuperation. Successful individual endeavor depends upon the same device.

The psalmist caught this word of warning from the Eternal: "*Be still, and know that I am God.*" And there are now many contemporary

echoes, expressing our need for getting away from distractions.

This need is the basis for Harry Emerson Fosdick's vacation philosophy. A church member once chided him about taking time off from his work, saying, "After all, Dr. Fosdick, the Devil never takes a vacation!"

"Yes, I know that," replied Dr. Fosdick. "That's the reason he is the Devil! I'd act like the Devil, too, if I never went on a vacation."

But how can time out be used to improve our formula for personal effectiveness? You have your own answers out of your own experiences. One sequence I have found useful includes these disciplines:

Relax: Half the failures of life come from trying too hard. More things are ruined by "pressing" than this world dreams of.

Relent: We need to slow down our minds as well as to loosen our muscles. The state of Delaware used to have full size billboards along the highways posted with this provocative inquiry, "Honestly, Now—What's Your Hurry!"

Rely: To watch some Christians struggle along on their own powers is to be convinced they have discovered new parables of Jesus about "the lost shepherd" and "the prodigal father." Let's remind them of the truth Meister Eckhart enunciates, "God is always nearer to me than I am to myself. He is just as near to wood and stone, but they do not know it."

Relate: Through the principle of association of ideas we can improve our practice of God's presence. Irwin Kaplan has a series of cartoons describing a couple on vacation. Because everything she sees reminds the wife of something she left behind, Kaplan calls the series, "They Never Left Home." Niagara Falls makes her ask her husband, "Did you fix the kitchen faucet before we left?" Old Faithful prompts the inquiry, "Did you remember to shut off the water tank?" The Petrified Forest reminds her, "The Piersons promised to water our plants."

Through this principle of association positively applied, we need never leave our "home" awareness of God's presence.

Turn for Healing to the Sea. August 9, Scripture: Psalm 104:24-33. *The Methodist Hymnal*: hymns, 73, 342, 178.

EVERY TIME I spend some hours beside the sea, I hear it speak to me of life. I watch the lash of the waves, the restless pounding and uneven rhythm of the surf. I try in vain to predict the size and the force of the next breaker. I see one swimmer bowled over by a wave he does not expect; another let down by a wave he thinks he can ride but which turns instead into a rolling swell that does not even break.

But if I sit long enough beside the shore, I become aware of the

life of the tide, as well as the lash of the waves. I sense a tide that is as dependable as the waves are uncertain, as silent as the waves are noisy, and as eternal as the waves are ephemeral.

How much there is in life like the lift of the tide, dependable and powerful, unseen yet eternal! We are more than wind-driven waves destined to break in foam on the shores of circumstance. We are valued parts of the eternal tide which draws from out the boundless deep and turns again home.

But when I sit long enough beside the sea, I become aware of the lure of the horizon as well as the lash of the waves and lift of the tide—that distant rim beyond which I cannot see, but past which the ships go out. And as I look I ponder: Life has its haunting horizons, too.

Help From the Hills. August 16, Scripture: Psalm 121. *The Methodist Hymnal*: hymns, 18, 145, 59.

A *New Yorker* cartoon suggests that cold drinks, chewing gum, and popcorn are not the only merchandise now available from vending machines. A harried subway strap-hanger is pictured confronting a much more enticing lure. The lettering at the top reads: "Get Thru the Day!" And then for five cents the customer is offered pills by means of which to accomplish this objective.

The psalmist, miles away from

home in exile, dreaming of the resources available to him, made another suggestion: I lift up mine eyes unto the hills. . . . He sensed that the lower down we get, the higher up the source to which we look needs to be.

Why not turn our attention to the high places where we have stood. For most of us there is a coincidence between high mountains and high moments.

And what about those mountain-persons, those "hill-top humans" who have inspired us? To "get thru the day," follow Norman Cousins *Saturday Review* editorial suggestion, "You are asked to think of a man. Think of someone living or dead whose life has enriched your own."

Be Like a Tree: August 23, Scripture: Psalm 1. *The Methodist Hymnal:* hymns, 60, 132, 264.

Tall Tree, Small Man was the title of a novelty number sung frequently a few years back. If you did not hear it, don't fret—your musical education is none the worse. For the music of that novelty number was insignificant, but its message was highly symptomatic of a serious malady that threatens to become chronic: Modern man's sense of his own insignificance.

The title tells the story. Trees are tall, but men are small. You can swing a hammock from a tree, but what can you hang on a man? And from that noble beginning the lyric

works itself out eventually to this:

The tree on which you carve your name,
Will be the box they cart you out in!
Tall tree—small man.

All this is very curious. For, at least 2,000 years before, another writer of song-hits set down the opposite sentiment. "Tall tree, tall man" was the burden of his ballad.

Granted, some men were wicked, others were righteous, some were as unpredictable as the whimsical wind; others were as dependable as the cycle of the seasons.

And so it was in the light of these positive examples of man's potentials, the psalmist implored his listeners to be . . . *like a tree planted by streams of water.* . . .

Our people are ready, I suspect, for his optimistic refrain. Be attractive like a tree, remembering that the prettiest trees are those that dare to be different. Be nourished like a tree—planted deliberately by the irrigation ditches through which the life-giving water flows to parched land. (See *The Interpreter's Bible* for fascinating footnotes on this Psalm.)

Each of us may want to admit in conclusion that, "Sermons are made by fools like me, but only God can make a man tall like a tree." And through his creative processes, God can—if through our own insights and responses we give him half a chance!

He saw the Church as a growing organ rather than a body of truth.

ONE NEGLECTED PROPHET

By HOWARD HUNTER



William Fairfield Warren

LOOK at the life and theology of American Methodism today, and you will see the concerns and achievements of William Fairfield Warren: the emphasis upon higher education; the deepening interest in theology; the response to the challenge presented by other world religions; the participation in ecumenical movements; the concern for a more adequately trained and comprehensive ministry; the championship of a sound Christian evangelical witness loyal to Scripture and tradition yet relevant to

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times marked by vast change in society; the cultivation of the depths of personal piety.

At his death in 1929, at the age of 97, *Zion's Herald* called him "the most significant and powerful man in New England Methodism since the day of Jesse Lee, and the most influential man in world Methodism in these preceding 50 years."

He was born in Williamsburg, Mass., in a home dominated by the tradition of plain living and high thinking. His older brother, who became Bishop Henry White Warren, was converted at the age of 17. But William drew away from any public declaration. As a boy he went out alone into the hills

and built a bonfire to attract the attention of God and to make his own personal act of communion.

On his first evening at Wesleyan University, he prayed with his older brother and then went onto the campus alone. There, meditating under a tree, he dedicated himself to the same high ministry of personal piety and profound scholarship that Wilbur Fisk, late president of Wesleyan, had exemplified.

After graduation in 1855, William Warren spent a year teaching classics in Mobile, Ala. His mind was troubled by speculative difficulties. He would accept no man's teaching until its truth could be proved to his satisfaction. But even in this skeptical mood he remained close enough to the Church, becoming a local preacher in the Methodist Episcopal Church, South.

Returning to New England, William was ordained along with his brother by Bishop Matthew Simpson and began his ministry at Ballardvale. He studied further at Andover Seminary, where he experienced the warfare of old and new faiths. Daniel D. Williams notes that "Andover's story exemplifies the passage of New England Calvinism to the perspectives of liberal American Christianity."

Warren was to witness this passage almost in its entirety. It was at Andover, too, that he found a copy of the life of Arminius, who became his theological hero.

Following the advice of Henry Wadsworth Longfellow, he became one of the first American Methodists to study abroad at Berlin and Halle. He traveled widely in Europe and accompanied Bishop Simpson on an extensive tour.

After a brief period back in the United States, he returned to Germany to teach in a Methodist mission seminary that has recently observed its centenary. There he published a text in systematic theology which boldly proclaimed its Methodist views as being the natural culmination of the great Catholic, Calvinist, and Lutheran theologies.

He saw the theoretic and practical excellencies of Methodism, but he was not blind to its defects. He was continually urging his brethren to see that they could not rest content in a time of vast changes in scientific, philosophical, and theological methods. A typical article which he submitted to the *Methodist Quarterly Review* was entitled "The Impending Revolution in Anglo-Saxon Theology."

The period of his life and work for which he is best remembered is that which began with his acceptance of the professorship of theology at the Methodist Biblical Institute, which had recently moved to Boston. He helped draft the charter for the new Methodist university and also arranged for the merger of the new university with the seminary. After declining the

post on grounds of inadequacy, he finally became president of Boston University in 1873, and remained its head for 30 years.

Administrative duties kept him from fulfilling as fully as he desired his role as a theologian, but he did keep up a steady stream of publication, producing more than 50 articles and 10 books. Translations, texts, studies in cosmology, philosophy, theology, and religions, analyses of ecclesiastical and educational issues, lofty baccalaureate addresses, charming travel essays—all reflect the splendid combination of enthusiasm and erudition that was characteristic of his career.

DR. ELMER A. Leslie, Boston University, visited Warren upon the latter's 96th birthday and wrote: "His unabated enthusiasm for the history of ancient religions, his eager interest in the political, intellectual, and religious movements of the contemporary world, his radiant, content spirit, and his childlike, profound trust in God, combine to make for those who know him a mighty argument for the immortality of the soul."

From 1875 to 1907, Warren held the chair of comparative theology and philosophy of religion, and from 1908 to 1920, he was professor of religion and religions. He retired from teaching at 87.

Warren was a familiar and revered figure in Boston and neighboring Brookline. The *Boston Eve-*

ning Transcript called him a "Yankee pundit who does not know where he was born," because of his being "so thoroughly at home in the learning, the religion, the history, and the theology of a dozen countries."

He has been called a neglected prophet of American Methodism. And so he was.

He saw the great need for the development of Christian higher education and he battled for its support. His vision was prophetic of our present quadrennial emphasis.

He sought the development of a distinctive Methodist theology and made his own significant contributions toward it. His vision was prophetic of such deepening concern for theology as is reflected in the historic Institute on Methodist Theology meeting at Oxford University last July.

He championed tirelessly the development of a Methodist ministry educated in the finest of scholarly and religious surroundings. His vision was prophetic of the cause being brought forward today in behalf of new seminaries and greater support for existing ones.

He was a vocal advocate of ecumenical relationships. He actively supported the Evangelical Alliance, and his most famous work, *The Quest of the Perfect Religion* (out of print), was officially credited as being one of the contributing factors which led to the World's Parliament of Religions held in Chicago

in 1891. He was proud to claim that he established and occupied the first university chair in America for the study of the history and comparative doctrines of the religions of the world.

In a theological milieu characterized by extremes of right-wing Calvinistic and left-wing transcendental and Unitarian schools, William Warren sought successfully to maintain a middle position. He rejected Calvinism and its variations because of their tendency to deny man's moral responsibility while glorifying the sovereign God, and he rejected transcendentalism because of its failure to see the depth of man's sin and the height of God's providential care as revealed in Jesus Christ.

His concern was for loyalty to Scripture, openness to new truth, and relevance to the needs of the time. "Nothing is so safe as truth," he said, "nothing so persuasive as honesty." And in this position he was prophetic for Methodist theology today.

He did not fall for theological fads. He did not make of the Christian faith and revelation and human reason an either-or. He stressed the gracious foundations of all knowledge and faith. He refused to get caught on the horns of ill-formed dilemmas and he em-

phasized both the immanence and transcendence of God. He combined loyalty and Christian revelation with a passion for new truth. And he saw the Church as a growing organ rather than a body of infallible truth.

Finally, Warren's vision of the dedicated religious life of piety and evangelical witness was prophetic of the great concern of our Church today for the cultivation of Christian character and Christian society. Warren's hymn, "I love to worship thee, O Holy Ghost," was a truly autobiographical expression. He said that this hymn was an attempt to affirm the significance of the doctrine of the Holy Spirit in the face of Patricentric Calvinism and the Christocentric Continental theologies.

He saw the doctrine of the Holy Spirit as a necessity for the maintenance of scriptural authenticity and for the breadth, fullness, and balance of genuine Methodist teaching. He possessed that great gift of the Spirit: The aura of serene assurance that in Christian orthodoxy is to be found that truth and that life which is fully capable of standing upon its own merits, neither needing the questionable support of irrational dogma, nor fearing the probing of the purely intellectual approach.

No Escape

There is no escape from Gethsemane or Calvary.

—SAMUEL H. MILLER, *Gethsemane and Faith*, *The Pulpit*, March 1959.

By EVERETT M. HOSMAN

For the minister of the aisle



Questions and Answers on Ushering

How does the usher get people to sit in front of the church instead of dropping down into a rear seat?

By making it the popular, social, and worshipful thing to sit in front. In that place people can worship better. So the usher meets the people at the door. He hands a bulletin as the worshiper enters the pew, instead of passing them out at the door of the sanctuary or even on the front steps.

How does he get people to move over, relinquishing an aisle seat?

From one angle, it may be un-

reasonable to ask one who came early to get an aisle seat, for good and sufficient reason, to move over; but he can make a courteous suggestion when the sanctuary becomes crowded.

What does an usher do when people refuse to go where directed?

He does nothing. The damage has already been done. If the usher is uncertain he should first ask for "preference" in seating. He should not get too far ahead as he takes a person to his seat. If the usher handles the church "bulletin," the worshiper follows him to get it.

What do ushers say to church members and visitors who come late and find no seats?

Something like: "I'm sorry. The

Everett M. Hosman, formerly a professor at the University of Omaha, is dean of the School for Church Ushers, Omaha, Neb.

sanctuary and balcony are filled to capacity. May I take you to our public address parlor-room?" Or "Won't you please wait for the second service?" Never say, "I'm sorry you were late."

What about people who "save a seat" for late comers?

It seems appropriate to save a seat until something like 10 minutes before the service begins, but not longer. This offers an opportunity for father to park the car, a Sunday-school teacher to come from other duties, and so on. After such a time, the usher should use the places for those who are arriving.

How should ushers be designated—By badges? With name signs? Boutonnaires? Ties of one color?

Dark suit, white shirt, black shoes, dark four-in-hand tie, and white boutonniere constitute suitable attire for ushers. Badges seem hardly appropriate with a worship service. The usher should serve long enough so that his name is not necessary on a name plate.

What method can be used to get more men interested in ushering?

First, develop an understanding of the importance of the ushering to congregational worship. Second, remember the plain public relations aspect. These two reasons for ushering appeal to many men. Assign them to duty for a given period, so that there is nothing hit-or-miss about it. An occasional social meet-

ing will help. If the service is performed at a high level, not casually, presige men will always be glad to serve.

Sometimes a new job can be found for an "old faithful" who has served his time as an usher. He can be graduated to "usher emeritus."

Under what conditions can women be used in ushering?

On special occasions, in services for or conducted by women or sponsored by women's organizations, or at special musical or drama programs where young ladies in crinoline add to the atmosphere.

What can ushers do to promote an atmosphere of worship after the service has begun?

Refrain from seating people during various steps in the service. Interludes for seating should be indicated in the order of service and followed scrupulously. The ushers should avoid unnecessary movement during the worship. Planned, quiet ushering from the start will give people an opportunity to begin meditation and worship as they enter the sanctuary and it will also help to keep them from conversation.

What should be the attitude of the usher while not directly participating in the service?

As soon as the congregation has been assembled, ushers should take seats, if available. By all means, ushers should be seated before the

minister rises to preach. Of course every usher will be alert for emergencies in his area. Some will be on special duty in the narthex or elsewhere. Parking lots should not go by default.

How can the usher help inspire the worshiper to enter the service in a spirit of quiet reverence?

With a quiet, warm, friendly, but unostentatious greeting, as if to say, "Welcome to God's house. Worship has already begun." Conversation should be reduced to a minimum before the service.

Should ushers greet people when they come in? Or when they leave? Is there any method for making it easier to remember names?

Usher greeters at the outside should quietly greet worshipers, especially visitors, as they enter the vestibule or narthex. It is here that the ushering staff has a most profitable opportunity to make friends for the church. The greeter directs the worshiper to the sanctuary and the aisle usher. After service, the usher sees that the visitors meet the minister, tour the church, give names and addresses, sign the register, fill out visitors cards, and get an invitation to come again.

Remember names by making an effort to do so, by listening carefully and by making an association, as politicians and businessmen do. Stay on the job long enough to get acquainted.

MAY, 1959

FILMS FOR CHURCHES

By HARRY C. SPENCER

*Methodist Television, Radio, and
Film Commission*

AUDIO VISUAL RESOURCE GUIDE, edited by Donald Kliphardt, National Council of Churches, 286 pp., \$10. Available from publisher, 257 Fourth Ave., New York 10, N.Y.

For several years the Protestant churches in America have looked to the *Audio Visual Resource Guide* for evaluations of audio-visual resources for church use. Regional committees across the nation have for several years evaluated films, filmstrips, records, tapes, and slides under the general supervision of the Division of Christian Education of the National Council of Churches.

A new edition contains evaluations of over 2,500 church-related resources.

Evaluation ratings are "highly recommended," "recommended," "acceptable," "limited," and "not recommended." The evaluations are arranged in this edition alphabetically by titles rather than by topical arrangement as heretofore. There is also a topical listing of titles only.

Methodists are represented in the evaluations carried in the Guide through membership on many of the 50 regional evaluation committees, and through a staff evaluation committee of the General Board of Education in Nashville.

—WALTER N. VERNON, editor of General Publications.

BOOKS

OF INTEREST TO PASTORS

What, Then, Is Man? (A Symposium of Theology, Psychology, and Psychiatry) Concordia Publishing House, 356 pp., \$3.50.

Reviewer: O. FLOYD FEELY, JR.,
Candler School of Theology,
Emory University.

This volume represents an attempted rapprochement between theology and the disciplines of psychology and psychiatry. Under the auspices of the Lutheran Church, Missouri Synod, five specialists undertook a symposium: Dr. Paul E. Meehl, psychologist; Dr. H. Richard Klann, campus pastor; Dr. Alfred F. Schmieding, psychologist; Dr. Kenneth H. Breimeier, pastoral theologian; and Dr. Sophie Schroeder Sloman, psychiatrist.

The staggering goal they set was threefold: "(1) To explain Christian doctrine to non-Christian psychotherapists; (2) to explain psychology and psychiatry to pastors; (3) to examine critically some of the relationships existing between these two systems of concepts."

There is much to commend in this book. The symposium evidences no glossing over of difficulties between theological and secular disciplines. Quite to the contrary, the partici-

pants are more eager to raise problems for constructive thinking than to oversimplify for easy compatibility. Happily, also, the presuppositions (both theological and philosophical) of the sciences of man are examined rather than the epiphenomenal matters (such as counseling techniques).

The attempted scope of the work, however, is a major criticism. By cutting so wide a swath the symposium fails to have telling impact on all of its major goals. And by becoming entangled in the complexities of the over-all philosophical presuppositions of the psychological sciences, the symposium misses the clarity of specific concentration on one nexus between theology and psychology.

While understandably theological in its orientation, the viewpoint expressed forces the empirical scientific data onto a Lutheran Procrustean frame without theology being significantly open to amplification from the scientific realm. While the sciences of man are usefully exposed to a Christian critique, there is no two-way traffic in which revelation can be had from scientific data as to the process of change and cure in man.

Certainly, the volume does achieve a significant part of its goal in that it informs the pastoral reader of a

great sweep of psychological data and of the challenge inherent in its assimilation.

John Wesley and the Catholic Church, by John M. Todd. Hodder & Stoughton (Macmillan) 195 pp., \$3.

Reviewer: JOHN HOON, pastor St. Paul Methodist Church, Wichita, Kan.

There is a most generous spirit of appreciation for John Wesley in John M. Todd's book, *John Wesley and the Catholic Church*. We wonder how Wesley himself would feel if he heard a Roman Catholic layman like Mr. Todd say (with reference to Wesley), "A Catholic believes that every man who has followed his conscience will find himself in heaven, with the saints. . . ." This is a broad and unorthodox interpretation of Roman Catholicism and goes against the general pattern of the book which attempts to relate Wesley and the "traditional doctrine" in nearly 60 references.

We ask: Is the author attempting to make a Roman Catholic out of Wesley? And is he trying to do this by confusing the meaning of "Roman Catholic Church" with that of "holy catholic Church"? Also, is he trying to do this by confounding the doctrine of Wesley called "justification of faith" with an unheard of doctrine which the author calls "justification by assurance"? Does Mr. Todd realize that Wesley goes so far as to indicate how important "writers of the Romish Church . . . were entirely unacquainted with the nature of justification inasmuch that the whole body of their divines at the Council of Trent

. . . totally confound sanctification and justification together?"

One is greatly entranced by this book. It is well written, though only fairly well documented, and it gives evidence of a struggling attempt to have John Wesley and his teaching made acceptable to the "traditional" orthodoxy of the Roman Catholic Church.

The book is worth a careful study, especially with the writings of Wesley close at hand. In addition to confused meanings there are some inaccurate and inconsistent statements, and certain false interpretations of doctrine which stem from the basic prejudice that Wesley was traditionally orthodox and that his "doctrine could only find its final and proper fulfillment in the Catholic Church."

The Importance of Being Human:

Some aspects of the Christian doctrine of man, by E. L. Mascall, Columbia University Press, 118 pp., \$3.

Reviewer: RALPH S. ROBINSON, pastor of McMasters Methodist Church, Turtle Creek, Pa.

In the light of the stars which a shepherd saw in an evening sky, the psalmist asked a vital question: "What is man?" In the light of a hundred million, million, million stars which the scientist sees today through his instruments of precision, the same perplexing question becomes tremendously important.

E. L. Mascall knows the answer of the scientific thinkers: "The picture which science puts before us would seem to be simply the picture of the successful cosmic bandit . . . as oc-

cupying a position of unprecedented achievement and at the same time as having no guarantee for his future, either here or beyond the grave."

"How," Mascall asks, "can the Christian theologian if he honestly faces the universe of science retain his belief in the providence of God?" From the scientist's point of view man may be the by-product of an evolutionary process which very often leads to a dead end, but in man comes to a point of consciousness of the process itself. In such case man may mold and manipulate the process to make something better of himself.

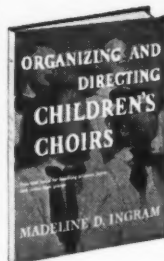
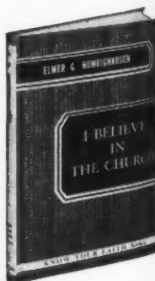
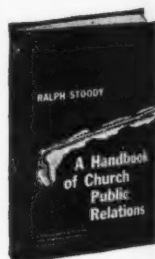
Such reasoning, however, is foolish in the light of Christian doctrine. Man will always be man. The dust from which God created him may have been one of the higher anthropoids, but man himself is the image of God.

What is the image? Mascall, writing as a Catholic theologian, leans heavily on the concept that the image of God in man is reason. There is an essence in man in essential likeness to the essence of God.

Protestant thought points out the "infinite distinction between Creator and created so that man's intellect is, in a sense, no nearer God than is his body." (Cyril Richardson, *Doctrine of the Trinity*, page 88, Abingdon.)

That Mascall has genuine respect for much Protestant thinking is evident. John Lawrence, editor of the British quarterly named *Frontier*, says, "Nothing is more remarkable in the present age than the change which is coming over the Roman Catholic Church." Mascall's book confirms this new emphasis.

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mind. Here is provocative and profound thinking written so succinctly that charm comes from every page. Mascall brings to his writing a sense of humor that is delightful.

Theology has come alive in this little book. We may not agree with the emphasis on all points, but we can be grateful for the sympathetic understanding which brings greater unity among us all.

Religions, by D. W. Gundry, St. Martins Press, 189 pp., \$4.50.

Reviewer: CHARLES E. MUNSON, *associate editor*, TOGETHER.

Here is a story of the religions of man written with a frank Christian viewpoint for theological students, ministers, teachers, and educated laymen. Author Gundry, who is dean of the faculty of Theology in the University of North Wales, gives a factual outline of the primitive, monistic, and monotheistic religions beginning with *What Is Religion?* and ending with a provocative discussion of *Religion as Decision*.

He points out "there must be commitment to a religion if religion is to yield up its treasures." A simple comparative study of religion will be only an academic luxury unless it is followed by a real effort to relate that study to one's own religious allegiance and experience. Therefore one must renew allegiance to faith.

Such allegiance does not mean blind acceptance of dogma which intellectual honesty questions, but rather an acceptance of the fact that "God is not the passive Unknown, but that *the Word became flesh and dwelt among us*."

An Experimental Liturgy: Ecumenical studies in worship, by J. G. Davies, G. F. Cope, D. A. Tytler. John Knox Press, 72 pp. \$1.50 in paper.

Reviewer: WILLIAM R. CANNON, *Dean of Candler School of Theology, Emory University*.

This is the third in a series of four books entitled *Ecumenical Studies in Worship*, under the joint editorship of J. G. Davies and A. Raymond George of England. Short as it is, *An Experimental Liturgy* is three books under one cover, for, though the three authors share the same point of view, each has written a section which is entirely different from the others.

The first essay by Davies is a concise and scholarly delineation of the principles of liturgical revision based upon a sound knowledge of the history of worship and a judicious understanding of the contemporary ecclesiastical practices in regard to the Sacrament of the Lord's Supper and the basic requirements of uniformity and diversity in the theology and administration of the rite in ecumenical Christianity.

It is impossible to praise this essay too highly. It is unsurpassed as an introduction to the study of the eucharist in contemporary literature. The essay, only 19 pages in length, displays a grasp and appreciation of 1900 years of eucharistic observance.

The third essay on symbolism and imagery in the eucharist, though able and useful, is not so successful in its accomplishments as the first. Indeed, Davies' strength is Tytler's weakness, for where one is amazed at the com-

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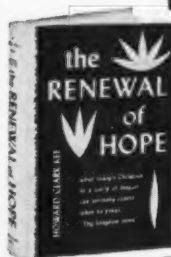
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pactness and completeness of the first essay, he is conscious of the brevity and incompleteness of the latter. This is inherent in the subject itself. It is possible to delineate in brief scope the essence of the Sacrament. It is not possible to discuss its outward circumstances and forms in a short and unified manner, for in them especially do the variations of time, place, and denomination clamor for expression.

The heart of the book of course is the liturgy itself and the running comments on it. Here, it seems to me, Cope has, with amazing skill, demonstrated the practicability and success of Davies' principles. Both in dignity of language and in nobility of sentiment the spirit of true ecumenical Christianity has been recreated for the modern Church at the foot of the altar and before the Table of the Lord. To be sure, it still wears an Anglican guise, yet many of the enriching elements of the Eastern rites have been revived, and the service is capable of being adapted to the usage of the Free churches.

Milton and This Pendant World, by George Wesley Whiting. University of Texas Press, 241 pp., \$5.

Reviewer: BARBARA TRUE, staff member, THE NEW CHRISTIAN ADVOCATE.

Many books have been written in explanation of Milton's works—some of them more difficult to understand than Milton himself. Here is a book which dares suggest that the poet means, at least in some instances, precisely what he says.

Milton scholar George Wesley

Whiting accepts the poet at his word wherever possible and supplies logical explanations for more obscure poems or passages.

Whiting does not condone the intellectual sprees many critics have allowed themselves in their interpretations of Milton. He sees Milton's spiritual meanings and is convincing in explaining away lesser interpretations.

In the poem, *Lycidas* Whiting points out the reference to the corrupt clergy and the Reformation. He takes considerable time to clarify the "two-handed engine" which alone has been the controversial subject of numerous books.

In a chapter called the *Mysterious Stairs* the author discusses the Jacob's ladder of Jacob's dream, and its many theological interpretations. And in

The Glassy Sea and the Golden Compasses he touches on baptism, comparing the explanations of George Santayana, James Ussher, and others with his own theology. The symbolism of the Mass and other symbolism is also given considerable space.

In *Paradise Lost, Protestantism, and the Retreat from Christianity* the author points out the relationship between the poem *Paradise Lost* and the Geneva Bible commentary. Again in *Samson Agonistes* he sees this same parallel.

Purpose of the book, the author explains, is to help readers in a skeptical age understand Milton. Whiting believes there is a strong kinship between religion and poetry and that it should be emphasized, for "without

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the aid of poetry, religious mystery can hardly be expressed." Poetry, he says, can reach regions of the mind inaccessible to argument.

Beyond Conformity, by W. Curry Mavis. Light and Life Press, 160 pp., \$2.75.

Reviewer: JOHN M. VERSTEEG, *director of library development, Methodist Theological School, Columbus, O.*

I find myself in major disagreement with the message of this book. Yet one who wants to know what goes on in religion today, can do no better than to get from this sort of book the viewpoint of the modified fundamentalism that calls itself "evangelical." For this man has scholarship, is deeply concerned spiritually, and writes in a clear and frequently moving style.

This is a good statement of the belief, not shared by many of us, that "personal transformation must precede a transformed society," that there must be "a virile faith in the Bible as the infallible Word of God," and that only he and his associates "are now distinguishing themselves with a moral excellence."

Yet many of its statements are not at all good: That those who cannot subscribe to his views are "characterized by superficial evangelism"; that "it is often the people who have least to witness who are most ready to go into their communities" (for visitation evangelism); that there can be such a person as a "culture Christian." Since this reviewer is given to neither, he can still say that the claim that "tobacco and social danc-

ing have no place in a spiritually integrated life" is open to debate!

If the author did not "make God's love too narrow by false limits of his own," he might have penned a much needed theology of evangelism. He has skills galore and says many worth while things. But so long as his convictions compel him to feel that Protestant churches generally suffer from "cheap grace," or to say that there is "a prevailing nonchalance in the ecumenical movement about the evangelical genius," it is not his to say the word that needs to be said to all who own Christ as Redeemer and Lord.

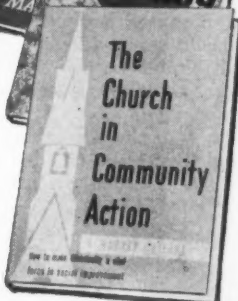
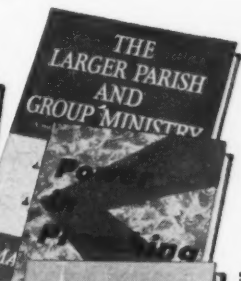
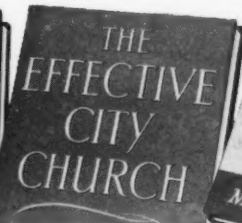
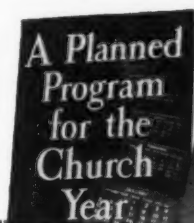
Creative Giving, by Hiley H. Ward. Macmillan Co., 170 pp., \$3.75.

Reviewer: MURRAY T. TITUS, *retired professor of Missions, Westminster Theological Seminary, Westminster, Md.*

The unusual and rapid increase in the number of churches, and the size of congregations in recent years throughout the nation has produced a variety of problems for all denominations. Not the least of these is the problem of finance as related the basic matter of individual giving for support of the Church and its program. Such giving has a twofold aspect: What it does for the church, and its spiritual effect on the individual giver.

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dignified debate, free of rancor and bias."

The author has left no stone unturned to make clear his meaning, and to arouse a genuine interest in this new approach. He seeks to offer a fresh challenge in the area of support for the Church and its work by presenting a truly stimulating motive for giving beyond anything to be found in the usual church routine. The last chapter: "How to Give Creatively," holds the ultimate secret of how and why it works.

This will be a helpful book, for both the pastor and his congregation. It should arouse a much-needed new spirit of understanding and interest in the purpose of church finance!

Shadow of the Almighty, The Life and Testament of Jim Elliot, by Elisabeth Elliot. Harper & Bros., 249 pp., \$3.75.

Reviewer: AUBREY ALSOBROOK, pastor, Central Methodist Church, Fitzgerald, Ga.

This is largely the diary of Jim Elliot arranged and edited by his wife Elisabeth. Like most diaries it contains much repetition and material that is more interesting to the writer than to the reader.

The book begins with Jim Elliot's family background, continues with his college days, the events of his life leading to his decision to go to the mission field, and his brief ministry to the Quichas Indians in Ecuador where he was killed by those to whom he came to make Christ known.

The diary reveals the struggle of an obedient soldier of the Cross pas-

sionately moved to preach the Gospel of Christ to those who had not heard the Good News.

To me the most significant entry in the diary was made on October 28, 1948 when he wrote, "He is no fool who gives what he cannot keep to gain what he cannot lose."

The book will be a valuable addition to church libraries and mission study groups.

Sermon Seeds From the Gospels, by Webb B. Garrison. Fleming H. Revell, 128 pp., \$1.95.

Reviewer: JOHN W. MCKELVEY, pastor, Lansdowne Methodist Church, Lansdowne, Pa.

This volume is just what its title suggests, a seed catalogue for the preacher and biblical interpreter full of all sorts of new, different, attractive, and stimulating insights on the four Gospels.

The author makes no attempt to give either textual or historical commentary on these scriptures as a whole. He does give the ideas that fell like sparks when his mind collided afresh with the Word of God as contained in the Gospels of Matthew, Mark, Luke, and John. The result, therefore, is not exhaustive, but not unrewarding. For example, he includes only twelve passages from the Sermon on the Mount as recorded in Matthew and none of these is from the Beatitudes.

Perhaps the chief merit of this book is that it is not a labored effort to illuminate the great passages in the Gospels, but rather one man's response to the Gospel record when read under the influence of the brood-

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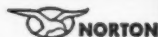
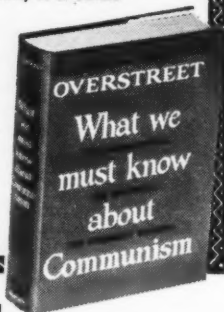
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ing Spirit of God. If taken in this light, which the author certainly intends the reader to do, the book will supply startling and provocative insights and ideas.

The Man in the Mirror, by Alexander Miller. Doubleday, 186 pp., \$3.95.

Reviewer: BLAIR S. LATSHAW, member *Rock River Conference*.

The author, professor of religion at Stanford University, probes deeply into the thought currents of this present day, and yet is a confirmed optimist.

This book is a stirring and scholarly challenge to a thorough self-examination, in the face of the amazing demands of these rapidly changing days. The title, *The Man in the Mirror*, discloses the author's concern with what we discover in this self-analysis.

We must be concerned about social and political problems, but these problems are so profound that we need a more tremendous inner dynamic to motivate all our activity. This is an important factor in "the religious revival in the colleges." Religion is again becoming recognized as "an instrument for self-understanding and self-mastery."

But, while we look into the mirror of introspection, we are cautioned that "its deliverances are conditioned not only by innate capacity or lack of it but by neurotic and organic factors of all kinds."

The second mirror is the mirror of history. We have already been told in the first chapter that "man is his history; and this must include, not only his physiological, biological, and

psychological history, but also his social history, his profound involvement in that community of nurture which is the matrix in which his life is set."

"We are inexplicable to ourselves without reference to our history: and this is true both of our individual and of our social life." Dr. Miller says succinctly, "If I want to know what makes me tick morally, I shall find more illumination from a study of the Puritans than from the most diligent discipline of introspection."

The third mirror is the mirror of Christ. We will let the author state his own purpose here. "The present chapter is dedicated to the proposition that the real man and the true self is not the natural man or the rational man—though man is all of these. The true man is one man, Jesus Christ." Dr. Miller builds his argument around the saying of Jesus: *He who finds his life will lose it, and he who loses his life for my sake will find it.*

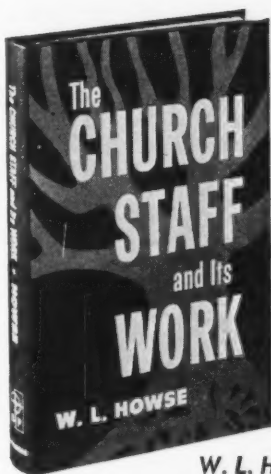
Meet Joe Ross, by Russell L. Dicks.
Abingdon Press, 159 pp., \$2.50.

Reviewer: SAMUEL SOUTHARD, *associate professor of psychology of religion, The Southern Baptist Theological Seminary, Louisville, Ky.*

Meet Joe Ross is an account of conversations between Dr. Russell Dicks and "an average American guy," Joe Ross. The latter is actually a composite of thousands of persons to whom the author has talked as a chaplain, pastor, counselor, and teacher. The purpose of these talks is to present the problems of existence, destiny, and death in a real and work-

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able manner for men like Joe Ross. The conversations are free-flowing and lifelike.

The emphasis of the book is upon psychological problems rather than upon theological answers. The discussion is strongest when Dr. Dicks dramatizes human experiences such as pain. It is weakest when he attempts to answer theological questions about the nature of Christ, the Christian concept of immortality, or the meaning of salvation.

BRIEFLY NOTED . . .

Your Vocational Adventure, by Jesse C. Burt. Abingdon Press, 203 pp., \$3, cloth; \$1.65, paper.

Young people searching for The Vocation, and their counselors in home, school, and church, will profit from reading and using this book. Never before has such a collection of information on evaluating jobs, hunting them, and making good been presented with such clarity and brightness. The description is studded with tests, enriched with downright practical hints for realizing the basic human wishes—to be secure, to be recognized, to gain favorable responses, and to obtain varied and satisfying experiences.

Remember Jesus Christ, by Charles R. Erdman. Eerdman's Publishing Co., 108 pp., \$2.

Recalling Jesus' life from the time he came last to Jerusalem through his death and Resurrection, this is a book for devotional reading.

The Spirit Is Willing, by David Wesley Soper. Westminster, 142 pp., \$2.50.

The brittle aphorisms of this book are not to be rated over its penetrating insights. For here is a book on the Holy Spirit that comes alive, as it insists that one is not really talking about the Holy Spirit unless he thinks of the forward thrust that moves people from within toward a depth of freedom and breadth of brotherhood here and now on earth.

The Seven Letters, by Hugh Martin. Westminster Press, 123 pp., \$2.25.

Among the many books on Revelation this is one of the best. Staying close to scripture, the author shows the puzzling symbols and riddles as historical transients beneath which throbs a message unique and lasting.

Old Testament Portraits, by Kendrick Strong. Christian Education Press, 179 pp., \$3.50.

Word portraits of less renowned personalities—as well as the famous (14 in all)—drawn in a style that makes them seem almost contemporary. Written for laymen, but pastors, teachers, and Christian educators also will welcome it.

Our Bible and the Ancient Manuscripts, by Sir Frederic Kenyon.

Harper & Bros., 352 pp., \$6.95.

In this comprehensive treatise on Bible history, the author, a Greek scholar and distinguished director of British Museum, gives origins and characteristics, grasps essential points, and assesses the significance of each

document of biblical literature. This revised edition by A. W. Adams, of Oxford, includes data from new discoveries.

The Table of Our Lord: A Communion Encyclopedia, edited by Charles L. Wallis. Harper & Bros., 228 pp., \$3.95.

For the minister who would not have this sacred service become dull and routine, without lustre or real meaning, here is a collection of services, prayers, meditations, and poetry which can furnish ideas for worship and aid in thoughtful study.

Critique of Religion and Philosophy, by Walter Kaufmann. Harper & Bros., 325 pp., \$5.

A book of 11 chapters and 100 sections, many of which may be misunderstood out of context, the author examines ideas and assumptions of philosophers, contemporary (positivism and existentialism) as well as historical, showing the relation of their ideas to each other and setting forth limits or objections to them. Christianity, Judaism, and Buddhism are discussed in some detail.

Dispensationalism in America, by C. Norman Kraus. Knox Press, 156 pp., \$3.

At odds with dispensationalism, which has grown out of the teachings of the Scofield Reference Bible, the author has nonetheless fairly answered the questions: What is dispensationalism? Why has it become such a compelling force in conservative circles?

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NEWS *and trends*

EDUCATIONAL ASPECTS OF MINISTRY ARE ACCENTED

Preluding the South Central Jurisdiction's convocation, the inauguration April 7 of Don W. Holter as president of National Theological Methodist Seminary offered a welcome accent on the educational aspects of the ministry. It was the first formal act of the new theological school in Kansas City with 600 Methodists from 12 states present.

President Henry Pitt Van Dusen, of Union Theological Seminary in New York, related the well-advertised boom in religion to four tensions facing schools of theology: tensions between past and present, between the Gospel commands and the Church's demands, between the realities of Christ's Church and the actualities of our churches, and between faith and the world.

These insights into the life of the Church, small and great, were caught up and enlarged by other speakers—Bishop Hazen Werner on "The Advancing Church," Boston's President Harold C. Case on "Time for Greatness" and Bishop Richard C. Raines on "The Challenge of Christian Vocations."

Work of the convocation centered about the task of promotion and cultivation.

The climax was an address on "Frontiers in Science Education" by Raymond J. Seeger, deputy assistant director of the National Science Foundation.

"Science is morally neutral," he insisted. "The heart of the moral problem is the heart of man himself. But natural morality, taught incidentally, and necessarily incompletely, is impotent to solve man's problem." This was a way of saying that man must have God, and education must be religious.

More Concern Needed

Ninety Methodist ministers from 46 states attending the 13th annual ministers' seminar in Washington early last month heard appeals for more concern on the part of church people with affairs of government.

U.S. Senator Hubert Humphrey (D.Minn.), one of the major speakers at the three-day seminar sponsored by the General Board of Education, told the group he was convinced that "church people hold the balance of power in public opinion."

The Senator declared the nation seems too busy to think and study in depth "our pressing national and international problems and opportunities." He added that we have lost contact with the people of Asia, Africa, India, and Latin America.

Dr. Robert E. Van Deusen, head of the National Lutheran Council's Washington office, said "what the church believes is taken seriously by government officials," and urged the ministers to write their congressmen.

Another speaker, Dr. Garland Evans Hopkins, secretary of the Continuing Committee on Muslim-Christian Co-operation, said "the best hope for world peace lies in co-operation between the Muslim and Christian Faiths."

The next seminar will be in 1961.

Unity Not Easily Achieved

Eugene Carson Blake has cautioned Protestant and Orthodox Christians not to expect too much from the prospective Ecumenical Council suggested by Pope John XXIII.

Possibility for increased unity is very limited, the stated clerk of the United Presbyterian Church in the U.S.A. told the annual meeting of the Associated Church Press in New York.

"Due to mistakes in translation of the original Vatican release," the former president of the National Council of Churches said, "there was actually little basis for the original flurry among Protestants concerning an Ecumenical Council."

Dr. Blake noted that while hopes for increased unity are very limited, the Pope's message was couched in friendly language.

"Fundamental dogmatic changes in Roman Catholic, Protestant, or Orthodox thinking will not come easily or quickly," he said, adding that it would be a mistake to discuss ultimate questions of organic unity at this time or in the foreseeable future. But "there may be some improvement in the general climate of Protestant and Orthodox relations with the Roman Catholic Church."

A three-man panel consisting of a

Protestant, a Roman Catholic, and a Jew, at the Associated Church Press meeting, agreed that religious tensions are a normal and healthy aspect of a democracy and need not disrupt goodwill. The problem, they said, is how the tensions are managed and negotiated, and not the tensions themselves.

Panel members were Dr. F. Ernest Johnson, consultant of the National Council of Churches; John Cogley, Catholic laymen and columnist for *The Commonweal*; and Arthur Cohen, publisher of Meridian Books and writer on Jewish affairs.

In Hawaii: A Big Climax

To Hawaiian Methodists, the announcement of statehood was a momentous climax to a crowded six-day session of the Hawaii Mission Conference. The news, coming two days after the conference, marked an achievement Methodists had worked for since 1903.

A long-time supporter, retired Bishop James C. Baker of San Marino, Calif., was greeted on his arrival for the conference by an editorial in *The Honolulu Star-Bulletin* praising him for his "fight for social justice"—statehood.

Among conference achievements reported were:

- Church membership gained 1.8 per cent to 4,352 in the year; church-school, 8.7 to 4,803; WSCS, 5.9 to 643.
- Benevolence budget increased 11 per cent to \$28,799.
- One new church and two new Sunday schools organized.
- Building projects costing \$400,000 started.

UNIQUE STATEMENT OF FAITH TO BE CONSIDERED

A statement of faith intended to be "a testimony and not a test" of faith will be considered by the second General Synod of the United Church of Christ at Oberlin, Ohio, this July.

The declaration is the outgrowth of careful study and work by a Commission appointed in June, 1957, when the United Church was formed through the union of the General Council of Congregational Christian Churches and the Evangelical and Reformed Church.

It marks the first effort of its kind in the United States to create a spiritual joinder of two communions possessing different theological and sociological backgrounds, and is of considerable significance in ecumenical circles.

In arriving at a declaration which it felt would be acceptable, the Commission kept in mind four considerations. First, the Congregational Christian Churches, by tradition, were anticreedal, but had ventured many times in the formation of great common convictions. Second, the Evangelical and Reformed Church was historically devoted to the Apostles and Nicene Creeds, but had always considered the scriptures more authoritative than man-made creed. The Commission also sought a statement which would be so worded that other Christian communions throughout the world would feel at home in its content and spirit. Lastly, the writers desired to draft something which would perpetuate the ageless truths of Christianity in an ever-changing world.

No member church of the United

Church will be required to adopt the statement for itself, nor will any member of a local congregation be required to adopt it personally. It also is being proposed with the expectation that it may need revision by succeeding generations.

Dr. James E. Wagner of Philadelphia, co-president of the United Church and president of the Evangelical and Reformed Church, commenting on the statement said "the statement is a document reflecting the faith of those who 'stand fast in the liberty wherewith Christ hath set them free,' and not an instrument of inquisition."

"It is a vigorous statement," said Dr. Fred Hoskins, co-president of the United Church and minister and secretary of the General Council of Congregational Christian Churches. "In language presently negotiable, but not obviously dated, our Commission has produced an Affirmation which many of us believe will have wide acceptance and use."

The Commission was composed of 30 men and women—theologians, scholars, ministers and laymen—chosen equally from the two communions.

The text of the proposed statement of faith follows:

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, to whose deeds we gladly testify:

He calls the worlds into being, creates man in His own image, and sets before him the ways of life and death.

He seeks in holy love to save his peo-

ple from aimlessness and sin.

He judges men and nations by His righteous will declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord, He has come to us, shared our common lot, conquered sin and death, and reconciled the world to Himself.

He bestows upon us His Holy Spirit, creating and renewing the Church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races.

He calls us into his Church to accept the cost and joy of discipleship, to be His servants in the service of men, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at His

table, to join him in His passion and victory.

He promises, to all who trust Him, forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, His presence in trial and rejoicing, and eternal life in His kingdom which has no end. Blessing and honor, glory and power be unto Him. Amen.

Conference Minutes Out

The 1958 General Minutes of Methodist Annual Conferences is available through Cokesbury Book Stores. Edited by the Rev. Albert C. Hoover of Chicago, director of the church's statistical office, it lists reports of the 27,415 Methodist ministers, on 39,317 churches in 101 U. S. and Cuban Conferences and missions, and other information.



Los Angeles Examiner Photo

Five of 75 foreign missionaries honored recently by First Church, Los Angeles, pose with the Rev. J. R. Sneed, pastor. They are (from left):

Mrs. R. H. Silverthorn, Malaya; Mrs. V. Peters, Korea; Dr. Sneed; the Rev. T. C. Badley, India; the Rev. M. A. Clare, Burma; Mrs. Keyser, Panama.

Four Bishops Report

Methodist bishops who have been overseas recently find The Methodist Church there stronger than ever, with great desire on the part of national people to run their churches and their governments.

Bishops F. Gerald Ensley of Iowa and Edwin E. Voigt of the Dakotas found people in India appreciative of the work of our missionaries. Bishop Voigt met with Prime Minister Nehru, and later in his Asian trip gave \$8,500 from his Area for a new mission building in Sarawak.

The church in India wants our missionaries to stay, said Bishop Ensley. Friendliness that is shown, the gross need of India's people, and their great hopefulness, are the most vivid of his impressions. He observed that conveniences we accept as a right are luxuries for our Asian brethren. They can meet their problems, he said, with faith in their country and with the technology of the West.

In the "most thrilling missionary program I've ever seen," The Methodist Church is on a strong foundation in Africa, reports Bishop Gerald Kennedy of the Southern-California-Arizona Area. Methodism is out in front in turning church leadership over to Africans, he said, an approach which will carry it through nationalistic upheavals. There is no affiliation with European parent countries, he said, and no taking of government subsidies, which Africans resent.

Arthur J. Moore, interim bishop to the Hong Kong Area, has returned from Taiwan more convinced than ever that the U. S. should support the anti-Communist government there. He heard first hand of fresh assaults

on the Church on the mainland. As to social and economic gains claimed by the Communists, the bishop declared that equal publicity should be given to what Chiang Kai-shek's government is doing.

Will Oppose Integration

A group of Methodist laymen from churches in Alabama and northwest Florida have organized to oppose racial integration within the church.

Headed by Circuit Judge Whit Windham of Birmingham, the organization, known as the Methodist Layman's Union, is opposed to any breakdown in the present jurisdictional system of the church.

It adopted resolutions favoring preservation of the jurisdictional system because it is "essential to the South's way of life"; setting up a committee to investigate the extent to which church funds are being used to sponsor racial integration; and authorizing a committee to study church literature to find out how much it is propagandizing integration.

Cite Gains in Puerto Rico

Rev. P. T. Mendez, retired minister, and Dr. Tomas Rico Soltero, superintendent of Methodist work in Puerto Rico, were honored recently at Annual Conference held at San Juan: the former for 50 years in the ministry, and Dr. Rico for 25.

Dr. Rico said that a 6.5 per cent increase in membership has brought the number of Methodists to a record 8,100. Annual increase for the church as a whole is about one per cent.

The conference voted to accept a \$1,000 General Advance Special for a new rural chapel.

Head Theological School

Dr. John W. Dickhaut of Columbus has been named president of Ohio's new Methodist Theological School, and Dr. Van Bogard Dunn of Jackson, Tenn., as dean.



Dr. Dickhaut



Dr. Dunn

Appointments were announced by Bishop Hazen G. Werner, board president, who said that stress would be placed on fund raising, campus planning, school policy at board level, and church relations.

Dr. Dickhaut, a member of the Ohio Conference, has directed the raising of more than \$4 millions for the school. Dr. Dunn has been on the faculties of Duke's Divinity School and Duke University.

Mission Conferences Set

More than 2,000 Methodists are expected to attend nine training conferences sponsored by the Board of Missions through its department of Missionary Education this summer and fall.

Five of the conferences will be interdenominational, and four will be for Methodists only. Their primary aim will be to provide inspiration and training in missionary education and

promotion for conference and district missionary secretaries and leaders.

Dates and places of the conference are as follows:

Northfield Conference on the Christian World Mission (interdenominational), June 28-July 5, East Northfield, Mass.

Silver Bay Conference on the Christian World Mission (interdenominational), July 8-15, Silver Bay on Lake George, N. Y.

Methodist Missionary Conference (primarily for Southeastern Jurisdiction), July 17-23, Lake Junaluska, N. C.

Asilomar Conference on the Christian World Mission (interdenominational), July 31-August 5, Asilomar near Monterey, Calif.

Midwest Conference on the Christian World Mission (interdenominational), August 3-7, Northwestern University, Evanston, Ill.

Pacific Northwest International Conference (interdenominational), August 7-12, College of Puget Sound, Tacoma, Wash.

Diamond Ranch Missionary Conference (Methodist), August 10-14, Diamond Ranch near Chugwater, Wyo.

Methodist Missionary Conference (primarily for South Central Jurisdiction), August 18-21, Mount Sequoyah, Ark.

Appalachian Region Missionary Conference (Methodist), August 24-27, West Virginia Wesleyan College, Buckhannon, W. Va.

A special week-end conference for chairmen of the local church Commissions on Missions will be held in the South Central Jurisdiction, August 21-23 at Mount Sequoyah.

UNEARTH—ANCIENT SAYINGS ATTRIBUTED TO JESUS

Sayings of Jesus contained in documents found in 1946 in Egypt have been revealed by Dr. Oscar Cullmann, professor of Christianity at the Sorbonne in Paris and visiting professor at Union Theological Seminary.

The collection of 44 treatises written in the third or fourth century, stem from the mystical gnostic movement, and only part is devoted to Christianity. A document on the logia (sayings) of Jesus calls itself the Gospel of Thomas, but is without narrative. Parts are identical to our gospels, some are similar, and others are previously unknown.

One example is the passage, "If those who lead you say to you: 'Behold the kingdom is in heaven, then the birds of heaven will precede you; if they say to you that it is in the sea, then the fish will precede you. But the kingdom is within you and it is outside of you.'"

Word for word portions include sayings about the blind leading the blind, that which is hidden and must be revealed, the mote and the beam, some of the Beatitudes, and parables.

Said Dr. Cullmann, the collection is important in interpreting our canonical gospels, although the latter are the only ones on which we can rely.

The "Gospel of Thomas" was found in a jar by peasants who had used one book for a fire to heat their tea; others were sold cheaply. After great effort, all but one were bought for the Coptic Museum.

Doubting Thomas was a favorite of gnostics, who claim he made missionary journeys to Persia and India.

The Mar Thoma church in India claims him as founder.

There are no reliable sources on Christianity's origins in Egypt, but Dr. Cullmann believes they were more or less gnostic. Gnostic differs from orthodox Christianity on a number of points and claims salvation through esoteric knowledge and magical practices, as well as sacraments.

Though a central place is assigned to Jesus, he is said by them to be an appearance and his death only apparent. There is tendency to repudiate the Old Testament, and distinction is made between creator-God and the Father of Jesus.

Said Dr. Cullman: "We must marvel that from the large number of primitive Christian writings only those were accepted as canonical which really came from the oldest time and which were free from heretical tendencies." He thinks real sayings of Jesus may be found in other documents not in the canon.

Authenticity of the find was disputed by Msgr. Patrick W. Skehan of the Catholic University of America's department of Semitic and Egyptian languages and literature.

Dr. Robert M. Grant of the University of Chicago's Federated Theological Faculty and president of the Society of Biblical Literature and Exegesis, doubts the authority of the authors, and thinks its finders have "sat" on their find too long. He believes the writers to be the Naassenes, a gnostic sect which borrowed frequently from the New Testament, mixing it up to suit themselves and adding their own ideas.

Consider Many Bills of Interest to Churchmen

Several measures of concern to church people are pending before the 86th Congress. Some of them made previous trips through the legislative process.

Of particular interest to clergymen are several bills dealing with tax matters and one to protect ministers from being forced to disclose matters given them in confidence.

Rep. Keough (D.-N. Y.) is the author of a bill which would allow income tax deductions for persons in religious orders who must set up their own retirement plans.

A bill providing that ministers need not count rental value of a parsonage as earned income in getting social security benefits has been introduced by Rep. Robert Griffin (R.-Mich.). Although previous legislation helps ministers getting less than \$4,800 a year obtain maximum coverage if allowed to count the parsonage as income, it is a hardship on those retired and serving part time on rural charges. They lose benefits if their income exceeds \$1,200 a year.

Corporations would be permitted to double the amount they give to churches and charity and get tax deductions under a bill introduced by Rep. McCormack (D.-Mass.).

Tuition payments by parents to private religious schools would be tax deductible under a proposal by Rep. Ford (D.-Mich.).

Senators Humphrey (D.-Minn.) and Keating (R.-N. Y.) are co-sponsors of a bill to bar questioning of clergymen or newspapermen regarding confidences given them in their

professional work. The measure also would extend the exemption to questioning by congressional committees.

Rep. Eugene Siler (R.-Ky.) wants to amend the Constitution to recognize the "authority and law of Jesus Christ, Savior and Ruler of Nations," and Rep. Harold Collier (R.-Ill.) is legislating for a National Prayer for Peace Day which would allow a half-day legal holiday for church attendance.

Rep. Stuyvesant Wainwright (R.-N. Y.) would make legal the mailing of advertising on games of chance in churches or other non-profit groups.

Rep. Siler also has re-introduced a bill to ban liquor advertising in interstate commerce, and furnishing of liquor to airline passengers. A Senate bill would outlaw drinking on any flight over the U. S., carrying of intoxicated persons, and drinking by the crew before or during a flight.

The various state legislatures also have received numerous measures of interest to churchmen. Some of these include:

- A bill in Pennsylvania making religious organizations liable for civil suits.
- A law in Ohio permitting bingo games in Ohio for benefit of religious, fraternal, and charitable organizations; and one in Illinois to legalize bingo through local option.
- Six bills in New York would set from 10 years in prison to death for bombing places of worship.
- Sunday hunting would be allowed by local option in Maine.
- In Wisconsin, a measure to allow public schools one hour a week for religious instruction outside classrooms.

Bishop Franklin Heads Council of Bishops

Bishop Marvin A. Franklin of Jackson, Miss., is the new president of the Council of Bishops.

The bishop automatically stepped into the presidency succeeding Bishop G. Bromley Oxnam of Washington at the council's semi-annual session in Washington last month. Bishop Gerald H. Kennedy of Los Angeles was elected president-designate, succeeding Bishop Franklin, and Bishop Roy H. Short of Nashville was re-elected secretary.

As council president in 1960-61, Bishop Kennedy will officially open the General Conference when it convenes in Denver next April 27. He also was elected president of the Western Jurisdiction of the Jurisdictional College of Bishops succeeding Bishop Glenn R. Phillips of Denver.

Other Jurisdictional College of Bishops officials named during the council meeting were:

North Central—Bishop Charles W. Brashares, Chicago, president, succeeding Bishop F. Gerald Ensley; Bishop Richard C. Raines, Indianapolis, vice president; and Bishop Marshall P. Reed, Detroit, secretary, succeeding Bishop Raines.

Northeastern—Bishop John Wesley Lord, Boston, president, succeeding Bishop Lloyd C. Wicke, Pittsburgh; Bishop Frederick B. Newell, New York, secretary, succeeding Bishop Lord.

South Central—Bishop Dana Dawson, Topeka, president, succeeding Bishop Paul Martin, Little Rock; and Bishop Eugene M. Frank, St. Louis, secretary, re-elected.

Southeastern—Bishop Nolan B. Harmon, Charlotte, N.C., president, succeeding the late Bishop John W. Branscomb, Jacksonville, Fla.; Bishop Bachman G. Hodge, Birmingham, secretary, succeeding Bishop Harmon.

Western—Bishop Donald H. Tippet, San Francisco, secretary, succeeding Bishop A. Raymond Grant, Portland.

Bishops Edgar A. Love of Baltimore and Willis J. King of New Orleans, were re-elected president and secretary respectively of the Central Jurisdiction.

Named to the Council of Bishop's executive committee were Bishop Love and Bishop Reed.

Write on Early Church

Percival Brundage, 56 Pine Street, N. Y., president of the Christian Research Foundation, has announced its annual world-wide competition for writings on the early church.

Categories and prizes are: Essays in 3000 or more words by seminary undergraduates, \$100, \$50 and \$50; by graduate students in general, \$500 and \$250 for 10,000 or more words; \$1,000 for a major dissertation or book length composition; and up to \$1,000 for an original translation into English.

Push Higher Education

A Methodist Council on Higher Education has been organized to replace the United Approach group, which has raised nearly \$2 millions for Ohio's four Methodist colleges and Wesley foundations.

Purpose is strengthening of the program of Christian Higher Education and planning for its expansion.

Publishing House Plans Big Expansion Program

Looking ahead 16 years The Methodist Publishing House has announced a major expansion program based on studies of the church's need for its services by 1975.

Undertaken by a professional engineering firm, the study takes into consideration an anticipated 75 per cent increase in mailorder and retail activity within the period to serve a membership which, in the same time, will have risen from the current 9.7 million to more than 12 million.

The expansion calls for a revamping of the present distribution system with regional centers carrying full inventories of publications and supplies in New York City, Chicago, San Francisco, Dallas, Richmond, and Nashville. In addition several local retail units will be added to the 15 now in operation.

Wants 3-Way 'Dialogue'

Local forums on differences in religions, a "dialogue" among Protestants, Catholics, and Jews, are urged by Dr. Joachim Prinz, president of the American Jewish Congress.

A serious lack of communication, he said, is based on the tendency to stress a common heritage, rather than candidly studying areas which divide us.

Hold Brotherhood Seminar

Over 500 Florida Methodists observed Race Relations Sunday by attending a brotherhood seminar at Pasadena Community Church, St. Petersburg. Director Henry Koestline,

minister of education, said he believed the event was the first of its kind ever held in the state.

Speakers were Dr. Ina C. Brown, anthropologist of Scarritt College, Nashville; Robert C. Stuart, director of the Metropolitan Planning Commission, Atlanta; the Rev. C. V. Ford, pastor of Bethel Metropolitan Baptist Church, St. Petersburg, and the Rev. William K. Williams, executive director of the Florida Council on Human Relations.

Journalism in Seminaries

"Although no definitive concept of religious journalism yet exists," says Dr. James E. Sellers in the *Journalism Quarterly*, at least 14 seminaries list courses in journalism and writing, he points out.

Boston, Candler, and Perkins are the Methodists among them. Courses carry these names: Religious Journalism, Writing the Religious Feature, Writing Effective English, Writing Ministry, Fundamentals of Reporting, Principles of Writing, Creative Christian Writing, and The Minister and Writing.

Courses in related communications areas include Curriculum Writing and Construction, Radio and Television Writing, and Public Relations and Publicity.

Invite Latin Americans

Several college campuses in the U. S. have been invited to be host to 11 groups of Latin American students this year. Purpose is to let the students see more of the country on a school vacation or just before leaving for home.

METHODISTS HELP IN TRAINING NEGRO PASTORS

Faced with the tremendous task of meeting the increasing demand of the nation's 50,000 Negro churches for ministers Methodist-related Gammon Theological Seminary and three other institutions have joined in a co-operative training project.

Designed to improve the Negro ministry, the project is the Interdenominational Theological Center at Atlanta, Ga. Organized in December, 1957, it will train ministers for at least five or six Negro denominations having a combined membership of 10 million.

Ground will be broken shortly for the first buildings on a \$1.5 million campus on 10 acres of land adjoining Atlanta University, and actual operations are scheduled to begin in September. Two foundations, the General Education Board of the Rockefeller Foundation and the Rockefeller-financed Sealantic Fund have given or promised enough money to build the campus and provide \$750,000 for its endowment funds provided that an additional \$250,000 is raised from other sources for the same purpose.

Participating with Gammon are the Morehouse School of Theology, Baptist; Phillips School of Theology, Christian Methodist Episcopal; and Turner Theological Seminary, African Methodist Episcopal.

The Center will be a co-operative endeavor with each school participating under its own board of trustees. Each will pay a fixed fee for the instruction of each student, and each will house and board its own students.

It is anticipated that the Center

will have an enrollment of between 125 and 150 students within five years. The school will operate on a strictly post-college basis.

The Negro ministry has been a problem of growing concern for some time. At present it is estimated that only one in 10 ministers of the major Negro denominations has any pretense to a seminary education. In the largest denomination of all, 91 per cent has less than a high school education. The 50,000 Negro churches in the country, served by 40,000 ministers, need a minimum of 1,500 trained pastors yearly as replacements just to maintain their position. Only 100 seminary-educated ministers are being produced in fully-accredited schools.

President of the Center is Gammon's president, Dr. Harry V. Richardson. Members of the committee which worked out the basic plan for the Center were Dr. Ernest Cadman Colwell, president of Southern California School of Theology and former vice president of Emory University, who served as chairman; and Dr. Merrill J. Holmes, president of Illinois Wesleyan University.

Half Million in Grants

Federal grants totaling \$529,250 have been given by the National Science Foundation to the following Methodist-related schools:

Northwestern, \$214,100; Duke, \$175,650; Syracuse, \$53,500; Boston, \$34,700; Emory, \$23,600; Southern Methodist, \$18,400; Nebraska Wesleyan, \$7,300, and Pfeiffer, \$2,000.

News Digest . . .

KOREAN CHURCH BOOM. Korean Methodists, who have established 250 new congregations since 1953, are seeking to organize another 250 within the next four years, according to officials. Latest statistics show 47,000 members and a constituency of 200,000 in the Korean Methodist Church.

'DEKT' RALLY. Protestant-Catholic relations in Diaspora areas, the ecumenical movement, and the influence of mass media will be discussed for the first time at the German Evangelical Church Day (Kirchentag) rally in Munich August 12-16.

CHURCHMEN PROTEST. Top-ranking Protestant and Roman Catholic churchmen in Southern Rhodesia have signed a protest against the Unlawful Organizations Bill now before that country's parliament. The measure, aimed mainly at curbing the activities of Negro organizations, was introduced in the wake of nationalist demonstrations. Among signers: D. Jess Lawrence, general superintendent of the Methodist Church in Southern Rhodesia.

MARK CALVIN ANNIVERSARY. Celebration of the 450th anniversary of John Calvin's birth will include a Festival of Sound and Light to be held every clear night this summer in front of the Reformation Monument in Geneva, Switzerland.

PROPOSES HOLY WAR. Sheikh Mahmud Shaltut, rector of Al Azhar University, Cairo, and one of Egypt's

top Moslem leaders, has called for a *jihad*, or holy war, against Communism by all Moslems. Only one such war has been declared since the days of the Crusades.

CLERGY LOSING ESTEEM? One out of four younger clergymen of the Anglican Church of Canada was discouraged from entering the ministry by one or both parents, a recent survey shows. "Very few" older clergymen had this problem, Canon H. R. Hunt, general secretary of the church's General Synod, reported from the survey.

NEW RADIO SERIES. Union Theological Seminary, New York, has produced a 13-week radio series of dramatizations and discussions in which are analyzed the values and concepts popularized by today's mass media in comparison with values and concepts of American moral-religious traditions. Subjects include modern wealth-success symbols, celebrity worship, sex, violence, the "sick" joke, as well as the functions of humor, conformity, and boredom.

GIVE ARABS CONTROL. Missionary work of the United Presbyterian Church in the USA was integrated with the indigenous Evangelical Church of Syria and Lebanon at a Beirut ceremony recently. The Presbyterians mapped plans to give Arab Christians gradual control and ownership of more than a dozen Presbyterian schools, colleges, hospitals, and other properties.

CRACKDOWN IN INDIA. The Indian government will no longer ad-

mit foreign missionaries into frontier provinces and primitive tribe settlements, according to KIPA, Roman Catholic news agency in Fribourg, Switzerland. And the number of missionaries already at work in these districts will be reduced, the agency also reported.

WANTS PEACE COUNCIL. Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, has asked Pope John XXIII to "transform" the projected Ecumenical Council into a meeting of all religions for an "all-inclusive council for world peace."

GUTENBERG BIBLE. A portion of a Gutenberg Bible, one of three copies known to be privately owned, has been given to the Indiana University library.

MIXED MARRIAGES. More than a fourth of all marriages being effected in Germany are Protestant-Roman Catholic unions, according to Dr. Paul Zieger, director of the statistical office of the Evangelical Church in Germany. About 35-40 per cent are consecrated in Evangelical ceremonies, 30-35 per cent in Roman Catholic ceremonies.

PEAK ENROLLMENT. The second semester's enrollment of 852 at Millsaps College, Jackson, Miss., is the largest in the 67-year history of the Methodist-related school.

HITS PEYOTE LAW. Paul Jones, chairman of the Navajo Tribal Council, said the Council will continue its strict ban against the use of peyote

despite a recent law in New Mexico legalizing the cactus-bud drink for sacramental purposes. Peyote has been used by the Native American Church, composed of Indians.

SPANISH PROTESTANTS PRAY. A day of special prayers for relief from "difficulties" at the hands of Spanish authorities was observed by Spanish Protestants recently. It coincided with a world-wide day of prayer for Spanish Protestants sponsored by the National Association of Evangelicals in the U.S.

PROTESTANT LIBRARIES. Nearly a third of U.S. Protestant churches have libraries, according to a recent survey.

PRAISE FOR CHAPLAIN. Maj. Gen. Terence P. Finnegan, a Roman Catholic, Chief of Air Force Chaplains, has praised his predecessor, Col. Charles I. Carpenter, a Methodist, as "the greatest chaplain we have ever had."

CAPACITY MEETINGS of the E. Stanley Jones evangelistic team have been reported from Tokyo and Yokosuka, Japan. Dr. Jones, Dr. Thomas Carruth, team leader, and Mrs. Mary Webster, lay evangelist, report beginnings of a new and vital movement in the Japan church.

METHODISM IN MOZAMBIQUE has had a 10 per cent increase in the past two years, reports the *African Christian Advocate*. There is a growing sense of stewardship and deeper understanding of what being a Christian in Africa involves, it said.

People Going Places . . .

DR. JOHN HAROLD McCOMBE, pastor of Asbury Methodist Church, Yonkers, N.Y. and former attaché of the U. S. State Department in Mexico City—becomes fraternal secretary to the Japan Bible Society.

DR. HAROLD A. BOSLEY, minister of First Methodist Church, Evanston, Ill.—named chairman board of trustees of the Christian Century Foundation.

DR. CHESTER PENNINGTON, senior minister of Hennepin Avenue Methodist Church—received 1958-59 Distinguished Service award from Minneapolis Mayor's Commission on Human Rights.

ARCHIE VERNON HUFF, JR., ministerial student at Wofford College—awarded a Fulbright Scholarship for study in theology at University of Edinburgh—also selected to receive Woodrow Wilson National Fellowship.

NELSON PRICE of Chicago, public relations director of Rock River Conference—named director of field service and promotion for the Methodist

Television, Radio, and Film Commission.

DR. JACK JONES EARLY, 33—youngest man to become president of Dakota Wesleyan University, and one of youngest college presidents in U.S.

WILLIAM L. DUNSWORTH, Wichita Falls, Tex.—made business manager of Alaska Methodist University, Anchorage.

THE REV. DEWAYNE WOODRING, associate minister First Methodist Church, Eugene, Ore.—now director of public relations, Dakotas Area of the Church.

THE REV. JOHN BRYAN, director of religious activities at Bennett College, —named director of student work for Methodist Board of Temperance.

BISHOP FRED P. CORSON of Philadelphia Area, Methodist Church—honored for long and faithful service to Dickinson College and made a member of its Twenty-Five Year Club.

Two U.S. Methodist missionaries, **DR. WILLIAM E. SHAW** of Delaware, O. and **DR. CARL WESLEY JUDY**, of



Dr. McCombe



Mr. Price



Mr. Woodring



Dr. Bryan



Mr. Wilson



Miss Emory



Dr. Pherigo



Mr. Dunsworth

Charleston, W.Va.—cited by Korean service chaplains for aiding the program of their corps.

DR. PHILIP C. HAMMOND, JR., director of religious activities at Lycoming College—granted funds for an archaeological expedition to Jordan by the American Philosophical Society.

DR. HOWARD E. TOWER, associate general secretary of TRAFECO—named director of utilization in addition to program and production.

DR. RAY W. RAGSDALE, superintendent of the Los Angeles District, The Methodist Church—elected president of the Church Federation of Los Angeles.

THE REV. THOMAS ASA COLLINS, 37, executive secretary North Carolina Conference Board of Missions and Church Extension—appointed president of North Carolina Wesleyan College.

THE REV. FRANCIS C. WILSON, pastor of Epworth Methodist Church, Worcester, Mass.—joins the Methodist General Board of Education as director of interpretation.

MISS RUTH EMORY, director of Christian education at Grace Methodist Church, Blue Island, Ill.—joins the Methodist Board of Education in the Youth Department.

CHARLES W. BROCKWELL, JR., a senior at Wofford College—awarded a Rockefeller Brothers Theological Fellowship for the 1959-60 school year.

DR. DON W. HOLTER, faculty member for 10 years at Garrett Biblical Institute—inaugurated president of the new National Methodist Theological Seminary. He formerly was president of Union Theological Seminary in Manila, P.I.

Three appointments to the faculty of the new National Methodist Theological Seminary—DR. LINDSEY PRICE PHERIGO, dean of Scarritt College becomes professor of New Testament and Early History of Christianity; DR. E. DALE DUNLAP, dean of Southwestern College, is associate professor of theology; and DR. LYCURGUS M. STARKEY, JR., pastor of Swope Park Methodist Church in Kansas City, was named associate professor of History of Christianity and Social Ethics.

NEW CHRISTIAN ADVOCATE

... Of Interest to Pastors

JUNE 15-JULY 10—Religious Drama Workshop, Boston University Theology School, Boston.

JULY 3—Convocation of Methodist Theological Faculties, Nashville, Tenn.

JULY 6-7—Third Clinic in Preaching, Duke University, Durham, N.C.

JULY 6-10—Rio Grande Pastors' School Methodist Encampment, Kerrville, Texas.

JULY 6-AUGUST 1—St. Louis Area Approved Supply Pastors' School, Lincoln University, Jefferson City, Mo.

JULY 13-AUGUST 7—Duke Approved Supply Pastors' School, Duke University, Durham, N.C.

JULY 13-AUGUST 13—Rio Grande Approved Supply Pastors' School, Perkins School of Theology, Dallas, Texas.

JULY 16-19—Southeastern Jurisdiction Conference on Family Life, Lake Junaluska, N.C.

JULY 20-AUGUST 14—Candler Approved Supply Pastors' School, Emory University, Atlanta, Ga.

JULY 21-24—National Methodist Town and Country Conference, Wichita, Kan.

JULY 25-AUGUST 1—National Religious Drama Workshop, NCC, Lake Forest, Ill.

JULY 26-31—Southeastern Jurisdiction Church Music Institute, Lake Junaluska, N.C.

JULY 27-29—Institute of Higher Education, Nashville, Tenn.

JULY 27-30—South Central Regional Briefing Conference on Christian Social Relations, Mt. Sequoyah, Ark.

JULY 27-AUGUST 1—St. Louis Area Pastors' School, Lincoln University, Jefferson City, Mo.

JULY 27-AUGUST 21—Garrett Approved Supply Pastors' School, Garrett Institute, Evanston, Ill.

JULY 27-AUGUST 21—New England Area Approved Supply Pastors' School, Boston University Theology School, Boston.

JULY 29-AUGUST 25—Western Jurisdiction Approved Supply Pastors' School, College of the Pacific, Stockton, Calif.

JULY 31-AUGUST 3—Southeastern Workshop for Directors of Christian Education, Lake Junaluska, N.C.

AUGUST 3-7—Midwest World Mission Institute, Evanston.

AUGUST 9-14—North Central Jurisdiction Workshop on Christian Education, Jacksonville, Ill.

AUGUST 10-14—Louisiana Pastors' School, Centenary College, Shreveport, La.

AUGUST 10-21—Interdenominational Summer School for Rural and Urban Pastors, Gammon Theological Seminary, Atlanta, Ga.

AUGUST 17-20—Conference on Church Management, Lake Junaluska, N.C.

AUGUST 17-20—Minnesota Pastors' School, Camp Grounds Lake Koronis, Painsville, Minn.

AUGUST 17-21—Mississippi Pastors' School, Seashore Methodist Assembly Grounds.

AUGUST 17-21—South Carolina Pastors' School, Columbia College, Columbia, S.C.

AUGUST 24-27—Memphis Pastors' School, Lake Shore Camp Grounds, Eva, Tenn.

AUGUST 24-28—Intermountain Pastors' School, Livingston, Mont.

AUGUST 24-28—Holston Pastors' School, Emory and Henry College, Emory, Va.

AUGUST 31—Georgia Pastors' School, Wesleyan College, Macon, Ga.

AUGUST 31-SEPTEMBER 3—Boston Area Pastors' School, Geneva Point, N.H.

AUGUST 31-SEPTEMBER 3—West Virginia Pastors' School, West Virginia Wesleyan, Buckhannon, W.Va.

AUGUST 31-SEPTEMBER 3—Ohio Area Pastors' School, Ohio Wesleyan, Delaware, Ohio.

AUGUST 31-SEPTEMBER 3—Kentucky Pastors' School, Kentucky Wesleyan, Owensboro, Ky.

AUGUST 31-SEPTEMBER 4—Methodist Conference on Human Relations, Southern Methodist University, Dallas, Texas.

AUGUST 31-SEPTEMBER 4—Arkansas Pastors' School, Hendrix College, Conway, Ark.

AUGUST 31-SEPTEMBER 4—Central Pennsylvania Pastors' School, tentatively scheduled for Lyeoming College, Williamsport, Pa.

AUGUST 31-SEPTEMBER 4—Illinois Pastors' School, University of Illinois, Urbana, Ill.

AUGUST 31-SEPTEMBER 4—Michigan Pastors' School, Albion College, Albion, Mich.

AUGUST 31-SEPTEMBER 4—Missouri Pastors' School, Central College, Fayette, Mo.

AUGUST 31-SEPTEMBER 4—Nebraska Pastors' School, Nebraska Wesleyan, Lincoln, Nebr.

AUGUST 31-SEPTEMBER 4—Westminster Pastors' School, Western Maryland College, Westminster, Md.

AUGUST 31-SEPTEMBER 4—Wisconsin Pastors' School, Lawrence College, Appleton, Wis.

Church Built on Sand

Despite the Gospel warning against building on sand, First Church, Hialeah, Fla., has erected a new church in an area of soft beach. But a new sand-packing process has provided a permanently solid resting place for the structure, says the pastor, the Rev. Maurice Felton, and will save the congregation \$15,000, or 7 per cent of the total cost.

The process, which cuts the need for pile driving, uses a three-ton, needle-shaped compacting tool that can penetrate soft sand to 62 feet. The compactor soaks the sand and shakes it until it has settled to the point of permanent firmness.

Church Strengthened by Youth Caravan Movement

To halt the deflection of its youth The Methodist Church has continued to inaugurate new programs exclusively for young people. Today, Methodist youth are not only large in numbers, but their responsibilities are more important than ever before.

One of the more successful youth movements is the Methodist Youth Caravan, preparing to celebrate its 20th anniversary this summer when some 125 college students and adult counselors give most of their vacation in voluntary service to the church.

Since 1939, more than 5,600 young people and adult counselors have offered such service to local churches and youth fellowships throughout the U.S., Europe, North Africa, Cuba, and Hawaii.

Caravaning is an outgrowth of the Youth Crusade movement established by the 1938 General Conference of the Methodist Episcopal Church, South, to provide a program under the auspices of the church which would challenge youth and provide opportunities for the commitment of their abilities and energies to Christ.

According to the Rev. B. J. Stiles, chairman of the personnel committee, Nashville, Tenn., the Caravan follows the principle, "that the most effective youth program is a program which effectively meets the needs of the youth in the local church."

Basically, the Caravan is prepared to help youth develop new skills in group leadership, discussion leadership, program planning, recreation, and worship.

The idea of sacrificial giving has

been central to the whole program. Travel expenses while serving on a caravan and hospitality are provided each week by the churches being served and Conference boards of education. Each caravanner is responsible for his incidental expenses.

In summarizing the contributions of MYC to the life of The Methodist Church, the Rev. Harvey C. Brown, associated with the committee over 19 years, says:

"They have had a unique and important impact on the enlistment of full-time workers for the Church. Many students, after a summer of caravaning, have entered church-related vocations."

This year, caravanners will be trained at three training centers: Hendrix College in Conway, Ark., June 9-19; White Sulphur Springs Camp, St. Helena, California, June 16-26; and West Virginia Wesleyan College, Buckhannon, West Virginia, June 23-July 3.

Applications are now being accepted from students who have completed two years of college, and who meet other general requirements.

Deaths . . .

THE NEW CHRISTIAN ADVOCATE records the deaths of ministers and their wives. Space limitations prevent the carrying of more than the name, age, conference membership and date of death. Such notices should reach our editorial office, 740 North Rush, Chicago 11, Ill., not later than the first of each month.

Mrs. HUGH C. ALLEN, longtime member St. Paul's Church, San Jose, Calif., and widow of pioneer minister.

WILLIAM N. BAKER, 83, after 50 years in ministry, in Iowa rest home.

E. M. BARNES, SR., retired minister North Alabama Conference, March 14.

JOHN R. BLEVINS, retired member Rocky Mountain Conference, March 2.

MRS. S. L. BROWNING, widow of member Holston Conference, January 25.

DR. LEWIS ADDISON CORE, missionary in India 40 years, February 22.

HARRY M. CUMMINGS, member Michigan Conference.

WILLIAM F. CUMMINGS, retired member Ohio Conference, February 7 in Lima.

J. B. DIBBLE, 98, pioneer South Dakota pastor, March 16, Arlington Heights, Ill.

JOHN R. EDWARDS, retired member Rocky Mountain Conference, March 15.

MRS. MILDRED ELLINGER, 48, wife of the Rev. Louis O. Ellinger of the Detroit Conference, March 13.

MISS FANNIE FERN FISHER, 97, India missionary 32 years, March 8 in Quincy, Ill.

MRS. J. R. FIELDS, widow of retired member Ohio Conference, January 22.

MRS. HART S. FULLER, widow of retired member New York Conference, February 20.

C. H. HARRISON, member North Arkansas Conference.

A. RAY HENRY, retired member Rocky Mountain Conference, February 25.

MRS. JAMES J. HENRY, widow of retired member of New York Conference, January, 26.

W. O. HUNT, member N. Mississippi Conference.

J. G. LAUGHLIN, retired member Ohio Conference, February 16 in Cincinnati.

WILLIAM LOOK, Genesee Conference supply pastor, February 5.

MRS. J. L. MULLEN, widow of member Holston Conference, February 6.

EDWARD PECK, member Southern California-Arizona Conference, in March.

W. D. PEOPLES, member N. Alabama Conference.

RUSSELL PHILLIPS, member N.W. Indiana Conference.

MRS. W. P. RANKIN, wife of retired member California-Nevada Conference, February 23 at Oakland, Calif.

DR. WILLIAM SHELTON, retired member Alabama and North Georgia Conferences, and archaeologist, March 2 in Atlanta.

W. B. SHINN, retired member N. Carolina Conference, in February.

DOW P. SLAUGHTER, retired from Alabama-West Florida Conference, March 15.

IRWIN STEPHENS, retired member Minnesota Conference, March 23.

A. C. SWOFFORD, pastor at Ellenboro, N.C., February 22.

MRS. W. L. VERNON, wife of member Ohio Conference, February 1.

REV. D. E. VICKERS, 81, retired member Mississippi Conference, March 22.

REV. F. M. WESTON, 74, retired member North Alabama Conference, February 23.

MRS. GEORGE WHITLOCK, widow of member Ohio Conference, January 1.

JOHN WESLEY YORK, retired member N. Mississippi Conference, March 13.

We want to know...

Readers are invited to send us their questions about parish problems and the work of the pastor.

UNGRAMMATICAL

Is it correct to say, "John B. will conduct the devotional?"

No. "Devotional" is an adjective, not a noun. Somebody can conduct devotions, but not a "devotional," although we could have a "devotional" service.—Eds.

CLERICAL COLLAR

What are the "bands" that some Protestant ministers wear? I notice them in portraits of John Wesley.

First used in the tenth century, and popularized by reformed ministers who sought to emphasize the scriptures as over against the sacraments, the bands have persisted. They are not exclusively clerical. Both lawyers and teachers wear bands.—Eds.

TIME FOR OFFERING

Should the offering come before or after the sermon?

There is no liturgical reason in favor of either position, but early tradition did not include the offering as part of the service at all. It was the offering for the poor at every service of communion.—Eds.

For 'MRS. Preacher'

*The 'ifs, ands, and buts' of
working parsonage wives.*



SEEKING her fortune in the world is not for the minister's wife. I have a stack of letters saying so. But I asked for it. I wanted to know what ministers' wives think of running a parsonage, raising a family, doing church work—and working at a full-time job. I found out: They don't think much of it.

Here's how some of them feel:

"Too many lay women already work. If the minister's wife works, who will put first things first?"

"As a minister's wife I do not feel that I have time to do work which does not pertain to the church."

"I feel that the most important role of the minister's wife is that of homemaker. Whoever said this is not a full-time job?"

"I believe the minister's wife has a unique place in the life of the church, and her place first and foremost is in the parsonage."

"Surely being a minister's wife is a profession."

"I think the place of a wife and mother is in the home."

"I've always been kept busy with

the youth and the women's groups."

"If we had children I would certainly have no time for secular work."

"I could never work and feel that my home, my children, my husband, and my church were receiving adequate time and attention."

Second paragraphs of the letters, began, as in one voice, with a qualifying, "BUT . . ."

Mrs. Delbert Jolley of Fredonia, N.Y., after listing the reasons why she cannot consider work, qualified her reasoning with: "But, it all depends on family conditions. When our three children reach college age we may have to change our policy."

"It would take a woman who has more hours in the day than I to take on full-time employment without neglecting some aspect of home life or church obligations," writes Mrs. Hayes F. Fletcher, Mundelein, Ill.

"But," she continues, "if one is especially trained in some field and doesn't think she is provided sufficient outlet within the bounds of the church, part-time work in her field would allow expression of her skills."

Mrs. Glenn L. Amend, Centralia, Kans., believes working would rob the minister's wife of time which should be used in parsonage keeping, making calls with her preacher-husband, and entertaining.

"But," Mrs. Amend adds, "I have a degree in education and have taught school prior to this year. I now do substitute teaching, having declined a full-time assignment."

Mrs. Carlton T. Daley, Vernon, Conn., comments, "My children feel that I should spend more time with them. My husband says we say 'good-bye' more often than 'hello.' But," Mrs. Daley continues, "part-time work is another matter. Each of us needs an area of our own, where our native abilities and training can be used." Mrs. Daley works three mornings each week doing secretarial work for the district superintendent.

Mrs. John R. Little, who does not work, declares, "But, sometimes a tiny salary necessitates a mother's working to educate her children."

"When our husbands were in seminary," Mrs. Dwight Haberman, Akeley, Minn., writes, "we wives had many discussions on this subject. We felt then that the churches were hiring our husbands and shouldn't expect to receive the wife's services as well. Now I see things differently. I gladly do any number of things simply because I want to help my husband. If I were away from home, even part-time, I would be too busy to do these things for him."

Mrs. Haberman is the mother of three sons. She too, qualifies her statement with, "But, I feel that there is one exception to this rule. If a family is deeply in debt and the wife

can work without seriously upsetting the family, I believe she would be justified in doing so."

Even if a wife must work for purely financial reasons, Mrs. Ernest Carder of Chicago believes she should think twice before considering it. "I feel that my time belongs to the church."

"Except in extreme cases of necessity I feel it is unwise for any mother to work as long as there are children under eight years," comments Mrs. Charles S. Aldrich, Chautauqua, N.Y.

"But," she adds, "we girls in the parsonage are well aware of the temptation to be gainfully employed. Part-time employment may be the answer." Mrs. Aldrich was trained for public school music teaching and works with the church choirs.

"Although there have been times when I have felt that I needed to supplement the country church salary, I have never yet worked outside," Mrs. Charles D. Mitchell says. The Mitchells (Guide Rock, Neb.) serve two churches.

All writers were quick to point out that each individual case is different. It's impossible to make a general statement. But . . . I couldn't help wondering why none, but none, of our correspondents took the opposite view. Could it be that those who work full time, raise families, keep parsonages, direct choir, youth, and women's groups, keep a good stew on the back of the stove, and help with the preacher's typing, were too busy to write? Perhaps—but it won't do any harm to ask for their views. They only need to send a post card saying: "I work full time and love it." Or: "I work full time and don't love it."

—MARTHA



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Trends and Prospects Within The Methodist Church (Dec. '58, *NEW CHRISTIAN ADVOCATE*) 10 copies 60¢, 50—\$2.20, 100—\$4, 500—\$18, 1000—\$30.

It's an Idea...

High school boys assist in serving Communion to shut-ins of Hillcrest Memorial Methodist Church, Wilmington, Del. One boy goes with each minister to prepare the elements. He sometimes takes part in the Communion and is in charge of carrying hymnals. The boys see a phase of the ministry seldom understood by young people, and several have raised thoughtful questions concerning the ministry as a vocation.

Letters missionaries send to their friends may be put to these uses: Parts may be read from the pulpit, sections published in church bulletins, extracts published in local newspapers (especially in places where the missionaries have lived). They may be presented, in whole or in part, to the Sunday school, Methodist Youth Fellowship, and Woman's Society of Christian Service. Letters may be posted on bulletin boards, made the basis of sermons or missionary talks. They may all be answered by showers of letters to missionaries.

Methodist Men Have Hammer, Will Travel was the heading which ran in *The Methodist Bulletin*, Sunnyvale, Calif., where a new church was going up. The rest of the notice: "Methodist Men need 12 men with hammers to help construct new Methodist church in Sunnyvale. Meet at 8:30 a.m. on Saturday."

THEY SAY:

paragraphs of provocation

These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."

Buildings Speak to People

WHEN IT IS once understood that style has little or nothing to do with the essence of architecture in the service of the Church—that it is only the result of many other things that must come first, and that it is primarily the architect's business, because it is his competence and not the committee's, it will be recognized that any discussion of it in a congregational meeting can be little more than an opportunity for the voluble to air their prejudices.

If we are committed to the communication of the Gospel to the communities in which we witness, we have no choice but to see to it that our buildings speak to average men and women who know little more (many less) about the Christian event than they know about nuclear physics.

—EDWARD S. FREY, National Council of Churches, to the 1959 Church Architecture Conference.

For Rich or Poor?

THE Marxist criticism of religion as the Opium of the People, of the Church as the gin-shop in which

men stupefy themselves against the weight of the world's woes, had enough historic truth in it to force us to face the fact that religion historically functions too often just this way; and it forced us, too, to ask why a church committed to company with the poor comes so easily and so often under the patronage of the rich.

—ALEXANDER MILLER, to the conference, "Religion Faces the Atomic Age," University of Chicago.

Knowing Roman Catholicism

BECAUSE OF his distinctive position as a Christian leader, the Methodist pastor must know something of Roman Catholicism, from the viewpoint of the Catholic, not the Methodist. He must guard against viewing this church body from the vantage-ground of his own experience and background.

He must give sympathetic counseling to many converts from Catholicism. He needs to know the Roman Catholic church—its beliefs, its forms of worship, its authoritative claims.

He asks himself: Is there a basic difference between authority based on

a book and authority based on tradition? Have the weaknesses of the Roman Catholic system stunned spiritual growth and development? Does the Mass enable the worshipper to have a right relationship with God?

—JOHN NELSON ROBERTS, pastor, Harmorton Methodist Church, Kennett Square, Pa.

Legitimate National Interest

UNDER the self-righteous leadership of this administration we have been acting as if neither the Soviet Union nor the Chinese Peoples' Republic had any legitimate national interests—in fact, as if they really had little if any right to exist.

We denounce the Peking govern-

ment, which rules over one fourth of the world's population, as "bad" and illegitimate because, among other things, it is, according to our State Department, "not Chinese." We treat the Soviet government as if it, too, were illegitimate and as if we feared to be contaminated with its leaders.

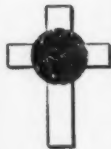
It apparently never occurs to this administration that the Chinese have a legitimate interest in not having their offshore islands held by hostile forces, an interest just as legitimate as would be our interest in not permitting Communist forces to occupy Nantucket, Martha's Vineyard, or Long Island.

—JAMES P. WARBURG, speaking to New England Annual Conference.

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The CHURCH and the LAW

F. MURRAY BENSON
Attorney and Methodist Layman

This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions.—Eds.

THE CASE: When Dickenson refused to submit to Army induction, his claim of draft exemption as a minister of the Jehovah's Witnesses was denied by Selective Service authorities because he also worked five hours a week as a radio repairman. Convicted of violating the Military Training Law, he appealed to the U.S. Supreme Court.

Decision: The Supreme Court reversed the conviction. It held that the definition of an ordained minister did not preclude all secular employment.

[*DICKENSON v. U.S.A.*, 346 U.S. 389 (1953)].

THE CASE: Four expelled members of the German Seventh-Day Adventist Church in Denver, Colo., brought suit to compel their reinstatement. The Colorado Conference of Adventists offered to hear their appeal on the condition—set forth in a church rule—that their attorney should not be present. The plaintiffs

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(the expelled members) refused to comply and filed suit.

Decision: Judgment was for the defendants (the church). The court held that the church was within its rights in ruling that the plaintiff's attorney should be excluded. Further, the court said, the expelled members had not exhausted all ecclesiastical remedies before instituting civil action. Therefore, the suit could not be sustained.

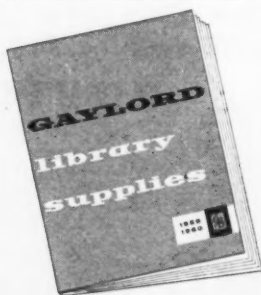
[KNAUSS V. SEVENTH-DAY ADVENTIST ASSOCIATION OF COLO., COLO., 190 P 2d. 590 (1958)].

THE CASE: The deacon and three members of the New Hope Baptist Church filed suit against certain persons, not members of the church, who were dismantling the church building and hauling away lumber. The suit asked damages and an in-

junction to restrain such acts. Defendants asked the court to dismiss the case. The court refused; the defendants appealed.

Decisions: The higher court ruled:
(1) There was no cause of action stated for damages. If the church was incorporated, an action for damages should have been brought in its name; of unincorporated, the suing should establish that they constituted a majority of the membership or had authority to represent the church.
(2) A proper case was stated for injunctive relief. The mere interest of church membership was sufficient base for a suit to prevent a trespasser in wrongful possession of a church building from diverting it to private uses.

[HEATH V. BUTLER, GA., 99 SE 2d. 131 (1957)].



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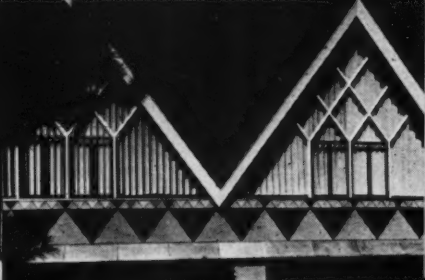
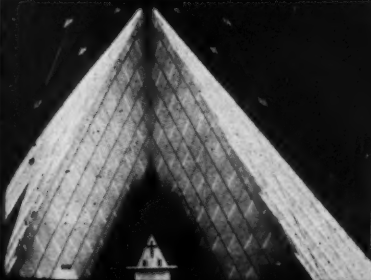
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Planning to build? Write for these two idea booklets for your reference file. Traditional materials—tile, copper, porcelain—are here given two imaginative new treatments that restate time-honored church architectural details.

Left: interior of chapel with walls of mosaic ceramic tile, wood, and colored glass repeats aspiring feeling of old cathedrals, retains maintenance advantages, color and texture artistry of tile (which may be used in traditional designs as well). 592

Right: translucent colored porcelain-on-copper creates stained-glass effect on opaque surfaces of parish house, yet achieves openness, light needed for schoolrooms, offices. Its dramatic steeple shows glowing color-transition, from blue at base, to gold at cross. 593



OPEN FORUM

Letters to the Editors

What About "Free-Riders"?

EDITOR: In all discussions of "right-to-work" laws much is made of the "free-riders," who cash in on the benefits brought by unions without joining.

As I see it, "free-riding" is a hazard in any private organization. In my church there are families who enjoy the benefits but never contribute. And, unlike union leaders who oppose "right-to-work" measures, I have not asked that these "free-riders" get out of the church.

"Right-to-work" laws protect the minority, keep unions from corruption, do not interfere with collective bargaining. I'm for them. . . .

MICHAEL DAVES

*Sunnyside Methodist Church
Wichita Falls, Tex.*

Attendance Problems

EDITOR: Jerry Walker's pointed letter to delinquent members [*We Expect Them to Come*, Jan., p. 26] makes eminently good sense. I can see no hope for a genuine revival within Methodism until more members and official boards recognize the wisdom of this bluntly Christian approach to an extremely troublesome problem.

We have been too tender with people who have taken sacred vows of church membership only to ignore

them, and our churches suffer for it in many ways. . . .

DONALD E. WALDEN

*Methodist Church
Deland, Ill.*

Preacher with a Dog

EDITOR: Were I Martin Pratt's superintendent [see *Should a Minister Marry?* Feb., p. 37] I would be less concerned with his marital state, and more concerned with his leaving Ranger to answer the telephone.

JOE R. PHILLIPS, JR.

P.S. Does Ranger ever "talk back"?
*First Methodist Church
Gurdon, Ark.*

EDITOR: Whether Rev. Martin S. Pratt is married or not is his business, but when he compares his dog to a minister's wife, to the dog's advantage, I wonder why he stays in the ministry. How can he understand other people's problems, if he doesn't understand his own?

I admit that a dog is a wonderfully sympathetic friend. He can be a good listener. But, as a minister, I often want more than a good listener; I want one who can listen with understanding. I want one who can offer some special advice. I want one whose help can bring peace of mind to me and my church.

What does Mr. Pratt know about

NEW CHRISTIAN ADVOCATE

the merits and rewards of married life? I say to him: "Young man, get married. You'll miss out on a wonderful adventure if you don't."

WILLIAM B. PETHERICK

*Retired Minister
Fort Myers, Fla.*

Banquet of Circumstances

EDITOR: Noting Clarence J. Forsberg's statement [*A Banquet of Circumstances*, Jan., p. 46], I have consulted Souter's lexicon and I find that the Greek word translated "fire" in Matt. 25:41 means fire, literally, metaphorically, and eschatologically. I doubt seriously that anyone could convince the people of Sodom and Gomorrah that the fire and brimstone that fell on them was symbolic. . . .

DAVID E. YOUNGDAHL

*Methodist Church
Cloe, Pa.*

EDITOR: We need more sermons like this preached every Sunday.

There is a hell which should be shunned, and one of the missions of Christ was to warn and deliver men from such a place, but too often we fail to preach his other mission, which was to show God's way with men. We ought not lead our people to believe that the greatest object in being a Christian is a guaranty of escape from eternal damnation. . . .

BILLY M. WHITESIDE

*West Yaddin Church
Hamptonville, N.C.*

Kropotkin Preferred to Marx

EDITOR: I was never able to make much headway with Karl Marx, even though his labor theory of value intrigues me, but I like the ideas of

MAY, 1959

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Peter Kropotkin, who flourished in England 50 years after Marx. But I cannot conceive of a strictly voluntary industrial set-up lasting long except as guided by a dedicated corps of religious workers, in a church much reformed beyond anything I see now in North America.

This is prompted by *Clergymen and Communists* [On the Record, Jan. p. 2].

KELLY JANES

Morrisville, Vt.

Stealing the Show

EDITOR: The Rev. Dale E. Bichsel [Open Forum, March, p. 121] and I are probably willing to agree that if either preacher or pulpit attempts to steal the "limelight"—(a theatrical term, but right at home since the churches were the first theatres) if any technique or any man attempts to steal the "limelight" from Christ, we ought to throw him out!

ROBERT JOHN VERSTEEG

*Methodist Church
Groveport, Ohio*

Forced Marriages

EDITOR: It simply is not true that a pastor sanctions pre-marital sex relations when, knowingly or unknowingly, he performs a wedding ceremony for a couple who have been guilty of such sinning. He is sanctioning marriage and is giving the Church's blessing to two young people who have decided that marriage is the proper road they should take . . .

ROBERT J. SPEARS

*Associate Minister
First Methodist Church
Loveland, Colo.*

Together

PREVIEW



For June, 1959

THREE HISTORIC METHODIST CHURCHES

a Color Pictorial (Methodism)

This full-color picture feature tells the story of three churches that helped shape early American Methodism—Lovely Lane Church, in Baltimore, Md.; John Street Church, in New York City; and St. George's, in Philadelphia, Pa. It should help unite Methodists in a deeper appreciation of their heritage.

Just 175 years ago this year, Methodism became "a church"—and it drew heavily on these three for leadership. Incidentally, a special 128-page special issue of *TOGETHER* next November will commemorate Methodism's sesqui-quarto-centennial.

HOW TO PLAN A WEDDING

a Pictorial (Youth)

Since 1949 the MYF at the First Church, North Andover, Mass., have spent one month each year studying family life. They then dramatize their studies by electing a "bride and groom" from among their members to be "married" in a full-dress church ceremony.

TOGETHER's readers get a front-row

seat at this year's demonstration "wedding" as well as the study and preparation preceding it. This picture story gives special attention to the use of *In Holy Matrimony*, the Methodist Marriage Manual.

WHAT I TOLD TED AND MARY

by Michael Daves (Counseling)

Getting married is also viewed from another perspective as the pastor of Sunnyside Heights Church, Wichita Falls, Tex., allows readers to sit in on a counseling session with two young people who are about to be wed.

This will give all laymen a new understanding of this all-important part of getting married in The Methodist Church.

CHERRY PICKERS ON THE MOVE

a Color Pictorial (World Service)

As migrant workers follow America's crops they can't leave their problems behind—problems of health, recreation, housing, low income, education, and religion. To meet these human needs the National Council of Churches has a Migrant Ministry, serving in some 30 states. Typical is

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that in the cherry-growing section of Wisconsin, where the center of work is the First Methodist Church at Sturgeon Bay.

TOGETHER reports on this important ministry in three pages of color pictures. They constitute a powerful appeal for world service.

WESLEY PORTRAITS (Methodism)

Most portraits of John Wesley depict the founder of Methodism as a grim octogenarian. In pleasant contrast, therefore, are TOGETHER's reproductions of portraits of him as a 13-year-old schoolboy and as an elderly but gracious gentleman. Both canvases hang in John Street Church, New York City.

TEEN-AGERS ARE GOOD RISKS by Tommy Robertson as told to H. B. Teeter (Youth)

Next time you read about juvenile delinquency you may also want to remember the teen-agers who taught a paralyzed boy that being whole in body isn't the deciding factor in happiness.

Polio victim Tommy Robertson's story of how his high school friends included him in their activities lifts a shining example for all Christians. It will have a particular appeal to MYF.

PROOF OF FAITH by Robert H. Peckham (Witnessing)

The existence of faith can be proved by the scientific method, but we cannot prove what faith is, says a distinguished scientist and Christian in a sane and inspiring personal testimony.

Dr. Peckham is head of the Bio-

physics Department at the Eye Research Foundation, Bethesda, Md. His lucid and simple statement is a reassuring message in the midst of the scientific upheaval we are experiencing today.

SO YOU'RE A WIDOW NOW by Erna Oleson Xan (Counseling)

Don't waste time in self-pity and mourning, Mrs. Xan warns the newly-widowed. She outlines seven steps to recovering a vibrant interest in life that constitute sage advice for widows—and for the families, counselors, and friends of widows who are trying to help them adjust to a new life.

SCHOLARS AND SCIENTISTS PIECE OUT THE SCROLLS a Pictorial (The Bible)

Since the day in 1948 when the antiquity of the priceless Dead Sea Scrolls was recognized, the job of saving and reading them has been shared by men of many nationalities. TOGETHER shows how this important work is done in two pages of photographs.

JOHN THE BAPTIST—TODAY by W. F. Albright (The Bible)

With information gained from the Dead Sea Scrolls, Dr. Albright, a distinguished Methodist scholar and professor emeritus of Semitic languages of Johns Hopkins University, throws new light on a controversial biblical figure.

Both this feature and the Scrolls pictorial will delight Bible students and they should provide fresh and vital discussion material for WSCS, Methodist Men, MYF, and Sunday school classes.

So young to be mentally ill...

Tragic, it is, that mental illness knows no age level. But it is even more tragic that thousands of young people *remain* in state mental hospitals because they cannot get the care and treatment they need.

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provided. Do *your* part
to help them recover.



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the Mentally Ill
Can Come Back!*

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